AZOËTIA



XOANON





AZOËTIA

A Grimoire of the Sabbatic Craft

by

Andrew D. Chumbley

The Sethos Edition

Being a full and accurate transcription,
compiled and amended by the author
from the original manuscript of
'The Book of the Magical Quintessence'

XOANON PUBLISHING
MMII

For SETHOS
Daimon of Light! My Good Magistellus,
whose chance has come again...
to weave the Spell of Qhalar
through and beyond this Grammary of Zod-A,
yea, to speak the Charms unbelonging to Mortal Man!

O' *Sethos! Rise up and remember!*
Recall *the Promise once stain'd in red upon the primal dust of Earth!*

By baying dog and moon-beam, by lantern, stave and upright stone
Come fathom the starlit heights of Heaven in the Old Dew-pool of Cain.

Come ring the blood round with the Serpent, Come turn the skin of time,
come pace about the corpse of Abel, here break the Fate of Mortal Man!

Here cast forth the Visions from Yesterday, from Tomorrow, unto Today.
Here open *the Way for the Crooked Path, for the Pathway forever to be!*

O' Sethos! Rise up and remember,
'Til Thy Namesake, the Man of Light, is born!

STRUCTURE AND CONTENT

FULL-PAGE ILLUSTRATIONS

ILLUSTRATIONS
continued


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INTRODUCTION TO THE SETHOS EDITION

For a book such as this - a Grimoire of the Sabbatic Mysteries - there is no introduction better than the direct affinity of the heart with the Magical Path. There is no simple gesture, no mere bow and sweep of the literary hand, that could suffice to beckon and lead the enquirer within the precincts of the Royal Arte. All that is truly needed to introduce the aspirant to this work is the innate kinship between souls, for only then will the gate to this Arbour of Sorcery swing wide, only then will the doorway into this Nocturnal Eden be found a welcome entrance.

For those fellow journeymen and women with whom there is true kinship in the Arte, I have some personal words to impart concerning the nature of the Magical Quintessence - the ipseity of the Path Itself and the very thing which this present work is intended to transmit. My heart-advice is this:- The Quintessence of Magick is not to be found by the combination of externals, but solely by the direct realisation of its innate source. It is not to be discovered by combining system with system, belief with belief, or practice with practice; it is not found by uniting the 'elements' in their temporally manifest forms. For beyond the Outer, beyond the dualistic and substantive manifestations of element and element, the Quintessence is already attained. Its unity is constant as the primordial and intrinsic nature of the Sorcerous Being; its attainment is this very realisation. When this Mystery is understood, the secret of the Azoth is revealed in truth. The alchymic process of finding the Potable Gold through the dissolution and unification of all Matter shall be seen as the pagaent of the Spirit attaining self-knowledge through its own permutations of Becoming, the mystical love-play of All shall be seen with the single vision of both the Lover and the Beloved.

The Quintessence is wisely to be known as the indivisible Monas of Magick Itself, the seed of primordial gnosis which is inherent to the entity of the Mage. From this ineffable one-pointedness - the unique heart of the Mage's self-unity - the arms of the elemental cross extend throughout the universe: the countless paths of system, belief and practice project and are made manifest. When the Quintessence is thus known, the secret eye of the Knower may behold its power pervading throughout the diverse and the many; the inscrutable ethos directing its myriad deviations of expression may then be recognised, wheresoever such paths may stray. Those who possess this arcanum are free to wander through the numberless kingdoms of both Mind and Matter, to use the language and garb of whatever land or rime they inhabit. For when the essence is known, all substance is realised as its vehicle.

By extension to the alchemies of physick and mineral, the Arcanum of the Magical Quintessence may be understood as the direct comprehension of the source which informs, supports and vitalises all elements of the

Manifest. Thus, by those adepts of alchymy who both dissolve and combine element within element, this heart-advice may be applied as a subtle means to behold manifest form and character as the modalities of the single power which each and every substance holds in hypostate. Furthermore, our arcanum may be articulated and understood as the spiritual key that permits every step and waymark upon the Path to yield up its voice, its oracles of spirit, and thus bestow the direct means of communion 'twixt the Wayfaring Mage and the Gods of Place. By reason of this understanding, it is held that We who espouse the Royal Arte, the Wise-blooded Kindred of the Elder Worship, hold true unto a single creed where-and-whensoever we may be: the so-called "Faith beneath the Wanderer's heels". As our Ancestor Cain, the First-born One of Arte, wanders in perpetual exile, so do we; and in our each and every unique footstep lies the fullness of Eden, pure from the beginning, constant in self-revelation: the manifest kingdom of the Magical Quintessence.

To speak more directly about Azoetia itself... Since its original publication in May 1992 many people have asked about its mundane history, its personal inspiration, and its location within the entire context of Magical and Initiatic Traditions. For a book such as this, a tome of the Elder Worship and of dream-whisper'd arcana, there is no simple or single straight-forward history.

In its initial conception Azoetia was intended to reveal the Grand Grimoire - to make manifest the mythic formulary of the Arte Magical which all other grimoires and enchiridia appear to veil and conceal. But, in itself, this book is only another veil - although it is perchance a little closer to the adytum. And thus, the Gods willing, it is a Veil of Warding for all those of true-fated aspiration - an iconostasis of Word and Image through which the luminous ray of Initiation may shine, piercing through to enflame the well-tested heart of the Seeker.

It was also intended for Azoetia to be a personal magical foundation - a first magisterial exposition encapsulating the sum of Sorcerous attainment thus far reached within the span from my birth to manhood, and as crystalised via the apotheosis of formal initiation into the Sabbatic Path. Thus, in embodying an Initiatory Vision of the Arte Magical as newborn from the deed of the Witchblood's Passing-On, it was intended that this Grimoire should establish a comprehensive recension of the Sabbatic Craft Tradition - thus to reify the Power passed-on as Knowledge: to raise the Stang as a Book of Arte. In terms of the former aspect of intent, it is pertinent to state that in producing this new edition I have sought to maintain the integrity and youthful naivete of the original, whilst nonetheless allowing refining amendments to do greater justice to the level of insight embodied by the work in its initial conception. Furthermore, where dreams have arisen during the process of revision, their counsel has been heeded. In every instance, all such work has remained under the guidance and tutelage of the

Grimoire's patron spirit. In bearing its Daimon's name, this present edition permits the Reader a more direct path of insight into the Mysteries of Azoetic Sorcery.

In terms of the latter intent, of establishing a recension of the Sabbatic Craft, there is a literal history that could be told, a genealogy of formal initiations which could be recounted: a path of spiritual heredity revealing a lineal continuity from practitioner to practitioner, generation through generation. This history can firstly be told from living memory, from the direct experience of myself and fellow initiates. Secondly, from where the living meet the dead, this history can be related through oral tradition - from the oft'-repeated accounts of former Masters and Mistresses of the Arte. Reaching beyond living memory and oral tradition, this history finally merges with mythical time - it reaches beyond - to the Unknown Hour of Witcherie: the moment of 'True Midnight' outside the bounds of all temporality. This mystical point of time is the greater source of the magical path, it is forever imminent to realisation in each fleeting second. Whilst histories and genealogies could be stated, whosoever truly seeks entry to the Way must pass over the liminal border of both Yesterday and Tomorrow. The present moment must be realised as the root of empowerment.

The practices of my own particular lineages and of other such Cunning-craft Traditions change from person to person and from age to age, adapting as is needed or as inspired. Deviating across generations the path is directed according to its changing custodians. Yet its power lies in its own time, in neither past nor future, but perpetually in and of the moment. In marrying what is learned and passed-on with that which arises from personal inspiration, each practitioner establishes his or her own unique recension. As time passes, so does the self-consciousness of the lineage: it becomes wise to its own alchymic transformations. In this present recension of the Path a Transcendental Sorcery is expounded, a means of practice whereby the humble, yet potent, techniques of spell-craft - the 'hagstone, knotted cord and witch-bottle' charms of time immemorial - are used to marry the earthly pragmatism of Need with the sidereal aspiration of the Mystic.

Bearing in mind these few words of counsel and account, let the aspirant lay hold of the Quintessence that lies within him. With this unique seed of gnosis in heart, let him then receive with both hands all that is here passed on. Thus empowered with essence and prepared with substance, let now the Path be made his own! If you call upon the Gods and they answer, who is there to oppose or to challenge the integrity of your Path?

Alogos Dhu'l-qarnen Khidir
Magister: Cultus Sabbati.

Andrew D. Chumbley.
All Hallows, 6006 Anno Lucis


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PREFACE TO THE ORIGINAL EDITION

The Azoetia (or Book of the Magical Quintessence) is a Grimoire, that is, a Grammar of the Arte Magical, and as such it is written specifically with the serious student in mind. Yet the true text of the Azoetia is not the book you are presently holding, this is only a visible means by which the Invisible and Quintessential Grammar of Magick may be read.

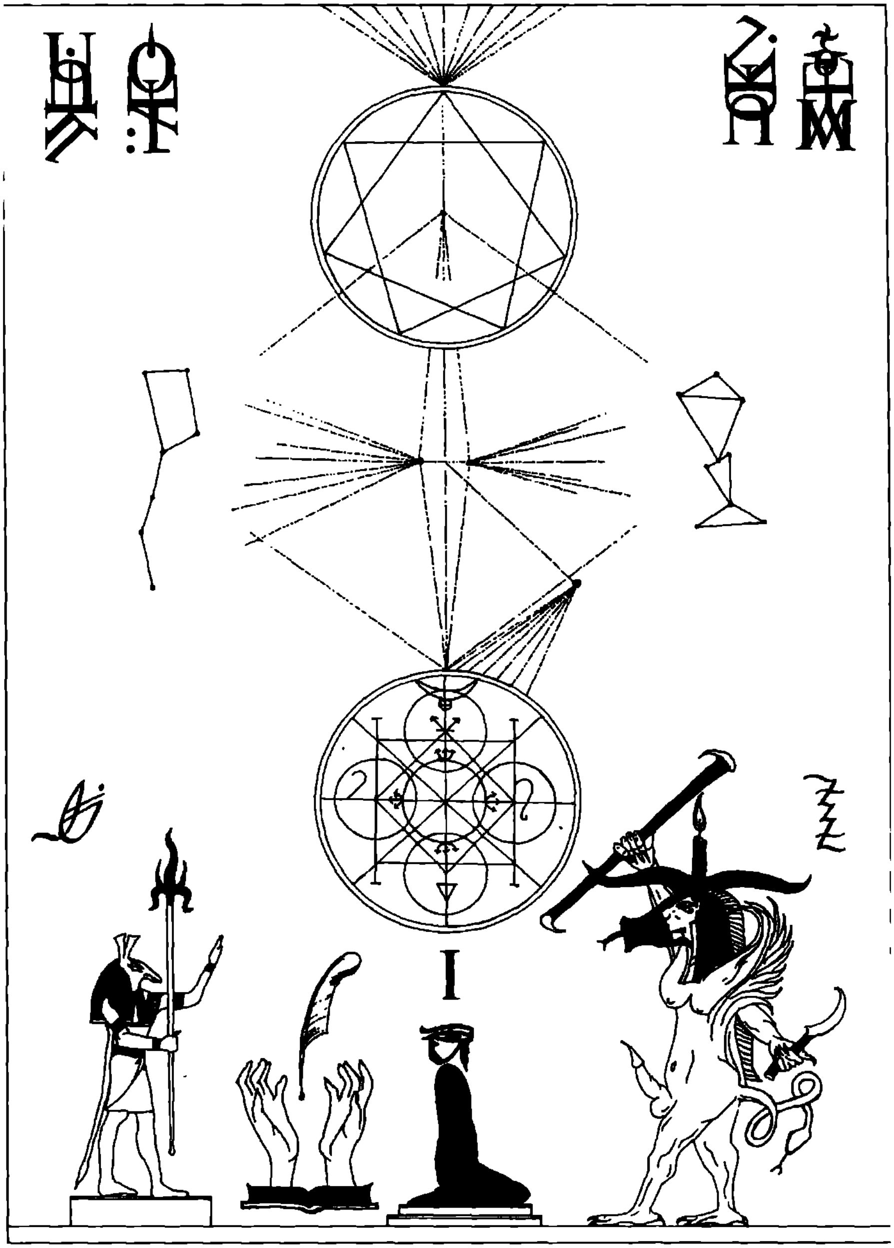
In a sense I am burdened with the guilt of revealing that which is held by some to be secret, and yet I am burdened with a greater guilt - that of my own inadequacy to articulate the Whole Grammar of Magick in communicable terms. This in itself is perhaps an impossible task, since the subject is more refined than the medium of its communication; the mundane linguistic being sufficient only to approximate that which by its very nature may only be subtly inferred.

Much of this book is obscure, even to those familiar with the subject, and I would advise the reader to study it in the context of the whole tradition of Magick and then to apply it within their own particular field; for it has been my endeavour to define those Principles underlying the many different paths of Magick and to unify them within a single body of a working grimoire.

In writing this book I have drawn my inspiration from visionary dreams, which in turn have had their inspiration in my study and practise of Magick over a number of years; and thus it may be said that this Grimoire is, in itself, the reification of the initiating current which inspires the pursuit of the Magical Path - it embodies the Sacred Visions of the Arte as experienced by a traditional practitioner and thus is the Living Truth of Magick.

All currents of Magick flow from a single fountain and I, in drawing this Grimoire from my Dreams, have hopefully filled a cup from a pure source. Admittedly all currents are adapted by the channel through which they pass and my work has been influenced by many traditions and authorities of occultism, but nonetheless, in articulating such Magick as I have dreamt of, I am manifesting its Indivisible Unity as best as I am presently able.

This Book is a Grammar of High Sorcery; it is not to be read or interpreted in any single and straightforward manner, but it is rather to be conlomplated and seen as a many-sided jewel, refracting and reflecting the light of a solitary star. That star burns with Magick Itself; it is not to be tied down in unpoetic dissertations upon dust-laden mysteries, but it is to be seen as a source of power, to be exalted and refined through Divine Artistry. To treat this power unjustly or imprudently is to burn one's fingers, if not one's soul. It is not jokingly that I say: Man may light the flames of the Sun that will nurture him or the Hell that will consume him. Hopefully the common fool will not have sufficient patience to light this pyre.


I

PROEM: THE SABBAT

In the Ourobouros-bound Mirror of the One Dream
That is the Oracle of Visions, Infernal and Divine,
I have beheld Eternity's Circle-dance - call'd 'Nature' -
Whose Patterns have bespoken the Sacred Myths of Man
And within Immortality's Border I have danced,
Hand in hand with all Worshipped of Man -
With every God and Goddess revered of Our Mortality;
Yea, I have known their Touch and Sight,
In Conclaves of Blest Carnality.
Yea, I have danced through forbidden depths of Night
In the Covine of Witchblood's Arcane Sodality.

And within the Fiery Core of Spirit,
Within the Fire of the Circle's Heart -
That first flame before the Watchers' gaze -
I beheld the Very Face of I,
That spake of Primal Sorcery.

It spake to me and charm 'd me,
And led me through the Fire's breach,
And named me and true-swore me:
The Sabbat's Arte, to learn, to teach.

Thus have I beheld the High Sabbat of the Ages - the Archetype of all Kites and Practices of the Arte Magical, whose Craft is that of Perfected Sorcery - whereby Our Mortal Form becometh the Living Truth of Our Totality..

By the Witches' Sabbat - Empyrean and Infernal - bound in the One **Earthly** Circle of Arte that is beyond all Time and yet is the Eternal Now We presently realise in Holy Rites and in Mysteries of Initiation the Quintessential Arcana of all Magick; and in our Celebration of these Secrets we will become their Very Embodiment: the Primal Sorcery Incarnate.

PRECIS

Hele, Conceal and Never Reveal

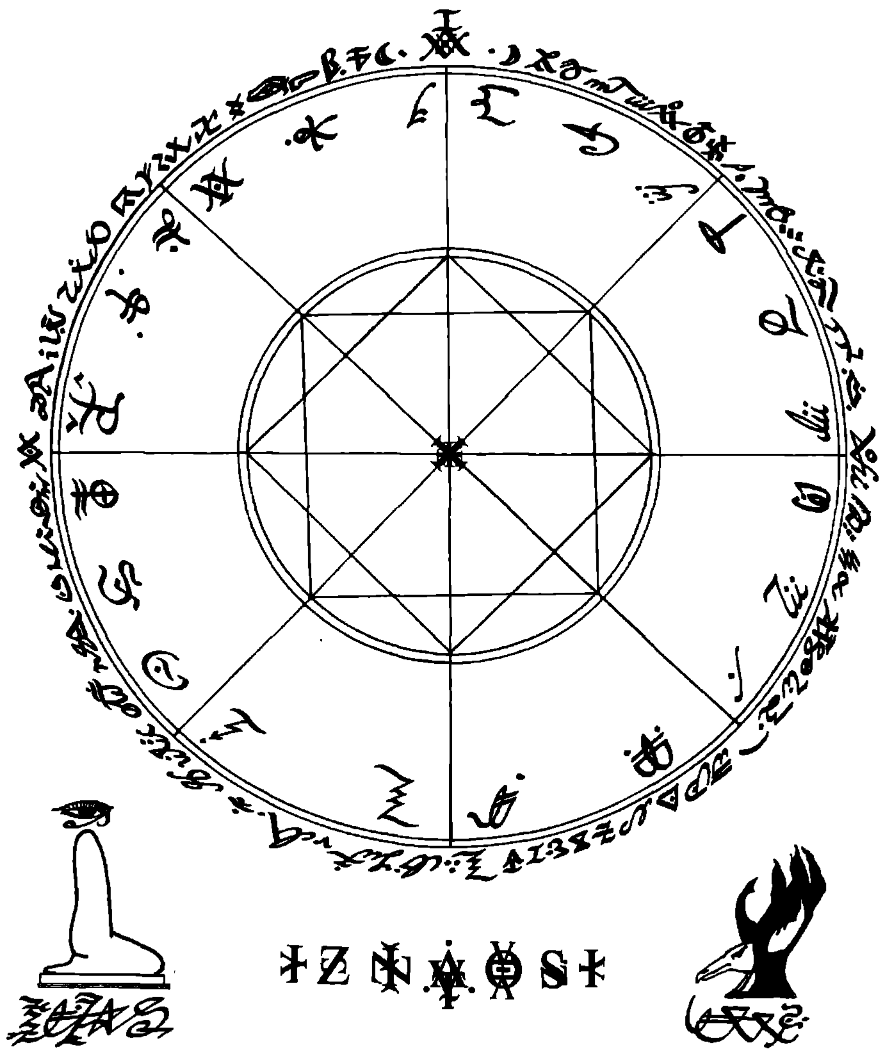
The Way is prepared:-
The Body of Flesh is cleansed and anointed.
The Mind is made pure by Holy Contemplation.
All Thought is reined unto the Strength of Will.
The Spirit is made Pure by the Enchantment of Witchblood
and is sanctified through Devotion.
Through the One-Pointedness of Will, Desire and Belief the Whole Self
is directed towards the Arcanum of I.

By the Rites of Ingress
The Way is opened
and the Powers are called forth.
By the Rites of Congress
The Sumntoner and the Summoned are made One.
By the Rites of Egress
The Sorcerer goeth forth
through the Gate of the Open Way -
He is from all Circumstance freed.

By the Three Rites and the Formulae of the Eleven Cells of the Azoth,
All Powers of Nature, all Past and Future States -
the Millions-of-Forms-of-Being,
be thus Incarnate in the Present Body of the Divine Artist.

All that is Existent be slain unto this Enchantment - that in I, the Whole Nature may be focused and the Arcane Gnosis, that is of all Truth, may be embodied: the One Grimoire, that is of all Magick the Beginning and the End. By this Spell Thine Entirety is inferred and in this Instant grasped forever... the Primal Dream is reified: the High Sabbat of the Ages'.

THE BOOK OF PREPARATION:
APHREN-I-MOUN-I-XO-XO-XO



CHAPTER NOUGHT
THE ANNUNCIATION AND THE CHALLENGE

I Dreaming 'I', the First Desire and Ecstasy.
Every Alpha and Omega am I - the Quintessence: Azoth.

Proto-Eos-Mii
Witness am I unto the Dawn of mine own Light.

ALOGOS: The Word of Silence,Written and Spoken,
A Paradox embodied in the Artist as the Primeval Spirit of Magick.

AZOThOS: The Alpha and Omega of Zoa-Azoa.
Dead, yet sensing the Pleasure of an Outer Life beyond the Threshold of the Mortal State: Dreaming the Life-that-is-Not.

ACHRONOS: Eternity chanced in a second.
Time passing as in Dreams, a rhythm contracting and expanding the synchronous placing of Aeon and Instant in the Continuous Present.

By Arte enchant and fascinate the Portals to open, revealing those whom the Stars veil. Sing out their Passion in the War and Feast that is Thy Self! Taste ye of the sweet and secret wines of Heaven - the Ocean of Ichor spilt from the broken idols of Gods and Demi-gods. Carouse ye with my Satyrs and embrace the Succubi raised from Thine own Desires; swoon ye in rapture, in the nimbus of fever billowing over the lily-field of the Night. Yet be not overcome! Fall not! Tire not of Pleasure, but seek ye the Ever-virgin Joys that hide beneath Medusine Veils.

Amidst these blossoms cavort and dance!
1 cap! Your skin aflame in peacock-iridescence!
Your eyes like black fire at the heart of the storm!

For these are the Splendours of the Infinite, wrought in the Images and Effigies of I.

INVOCATION OF I

I - AZOETIA.
Alogos vel Zraa. Pan Athanatos.
Sphinx unto All that is.
By the Continuum of Ekstasis made manifest -
the Omnipresent Starry One, the Form of Forms,
the One Spirit, Fount of all Sorcery.

Incarnate am I -
the Reality of the Living Word,
Heart of the Earth and the Sole Sun of Heaven.

This is my Body - Avatar of the Infinite I,
the Book of Life and the Book of Death,
Temple of all Gods, Embodiment of the One True Grimoire.

Masked am I -
the Black and Silent God, Virgin and Hermaphrodite.

Inconceivable Nature am I -
the Aethyr of my Self as Dreamt in Perfection,
a Solitary and Nomadic Path, the Sunlight to the Prism of Mind.

Not is my Name known,
the Incommunicable Secret, untranslated to the Articulate.

Instinctual is my Will,
Eternal and Immediate in Realisation.

Insatiable is my Desire,
an Unquenchable Inferno engulfing Possibility.

To whom is the Trespass but to Self -
All things shall be endured.

For I am a Kingdom of many Kings,
a Battle-ground and a Marriage-Bed,
an Empire of Sensuality,
the Temple of my own Pleasure: Now.



CHAPTER ONE
A PRELIMINARY OUTLINE OF BASIC FORMULAE

The Rites of the Azoetia are the Formulae of Dream Reification; they are the results of, and the means to, the Physical Manifestation of Oneiric Realities from beyond the Present Fractional Instant of Time. In essence these Formulae embody a synthesis of Arcana evolved from the Primeval Cults of the Ophidian and Sabbatic Mysteries.

It is taught that the Primal Goddess is to be invoked at the meeting-place of three roads. This teaching is a hieroglyph, symbolizing the meeting-place or junction of the three states of Awareness (sleeping, dreaming, waking), where it is said the Gateway unto the Continuity of Existence lies. This 'Continuity' is the Deity of which the Goddess is the feminine aspect.

The Gateway is the state of Hypnagogia, call'd the 'Abyss of the Non-Integral'; being the passage of the Praedormitium leading directly into the oracular trance. Although Initiations into these Mysteries take place in the Outer, such acts are only symbolic of the True Initiations that occur in the trance state. It is there that the true meaning of the Rites is taught and the Way unto the Grand Sabbat or Greater Vision lies.

By dreams shall ye come unto Dreams. - The Azoetic Formulae are the Greater Dreams, being derived from Oneiric Visions of the Sabbatic Conclaves occurring in the hypnagogic state. By the utterance of these formulae at the meeting-place of the three roads the Powers of the Goddess enter into all states of the Divine Artist's Being. Thereby shall he abide in the Bliss Undying of the Goddess.

Once learnt, the true meaning of these Mysteries is communicated unto the Outer under the hieroglyphic veil of the Arcanae of Initiation. Thus even in times when the true knowledge is lost, its symbols shall endure; being preserved until such time as their meaning shall be discerned.

THE DREAMING 'I'

The Dreaming 'I' is a Key of Gnosis; possessing Somniscience, it is a voice to speak the Word before the birth of language; an Ever-open Eye, unrestricted in domain and without horizons. Its Flesh, unceasing in fecundation and fornication, is a fountainhead of Creation. As Achronos, it is Eternity rotating the central moment - Now. Its pleasure in all things is the Light Eternal of Ekstasis, as Vortex and Helix binding the forces of the Arte Magical. Its Beauty is Eternal Inspiration, the potential creativity of the Waking, a Well of Transformation and a Breaker of Patterns. It is Imagination realised simultaneously as Concept and Percept. Its Precept - 'A Law unto my Self - is Eternal Freedom and Will unbound, the continuum of Arte Incarnate.

The HAND AND THE EYE

'The Eye of the Dreaming Seer is a Secret Body of Perception dwelling at the core; a Spirit walking between the Twilights; the Watcher within the Great Double House. It is a Sensualist amidst denied pleasures hid in impenetrable tombs and treasure-vaults; an ophidian gleam in surging chaotic waters; laughter riding vast sea-winds; a glaring fire sweeping scorched white deserts; a Shadow-reveller in darkness; a blossom pouring forth evocative clouds of scent; a sealed vase of Moon-pale poison; a dagger dripping tinct' with chance ...the glory of uncoiling ecstasies in the rainbow-spined God of the Artist's Hand.

O' *Hand, that by Gesture imparteth the Word of Truth:*
The Letters of the Sacred Alphabet.
In Thy Shadow be the Form of Our One Desire:
The Sigil that is call'd "Our God".
By Thine automatism, through Ekstasis, be the Quill guided.
In Thy motion is the Secret of Creation given and the Cipher of the Mysteries hidden.
In the stillness of Thine Outstretch'd Form
Is the Sign of the Five-fold Star given,
Within whose Angles abideth the Geometry of the Quintessence
And the Gates of the Spirit.
By the Forefinger rais'd unto my lips is the Lightning of Heaven stay'd,
The Word made Silent and the Truth spoken,
Ever in this Sign of I.

The Hand and the Eye create as one the Effigies of I. The Flesh teacheth a Wisdom in Silence.

Hearken ye therefore unto the embodiment of the Living Word. To write of this knowledge let the Hand have freedom in an unknown cipher, for thereby cometh the remembrance of that Path which penetrates the Ancient Forest where no Man hath trodden. Hereby cometh the Wisdom that traverseth the Starlit Void. Thus let Flesh live now its past and future states and embrace the Cyclone of the Ever-turning Inwards.

THE ICONOCLASM

Azoa contains Zoa - The Greater Death is in Living All as Now.

In this Arcanum the Trance-state is designated the position of the Fourth Road or state of awareness. Thus the Meeting-place becomes the junction of four Roads, giving the Symbol of the Cross X. It is at this intersection that the Spirit of Death abides, this Spirit also being the God of these Mysteries and the male aspect of the Continuity of Existence.

At the Crossed Roads gather thyself in solitude and by certain rites perform the Mysteries of thine own death. Here thou shalt learn of thy death unto each of the four elements, also thou shalt attain unto the pinnacle of the Arte and learn of the death of thy Spirit. Dissolve ye thine own Quintessence at the centre of the cross and there pass through the moment of all thy deaths - past and future.

In the iconoclastic instant of this Arcanum the Aethyric 'I' is one with the Millions-of-Forms-of-Being, conscious of each facet emanating through the Original Desire, the Primeval Sexuality of Will.

If by the grace of the God residing at the crossroads thou hast attained unto this Arcanum, then the Power of Living-All-as-Now is thine, and as such thou art free within the Continuum of thine own Being.

ORISON

There is a Universal Manner of Prayer that encompasses all Belief and is acceptable in all True Temples; its virtue being to invoke all Gods - such as may be summoned - and to transcend such limitations as are imposed upon the Artist by the structure of language. It is the Voice of I in conversation with the Self-pantheon, the Millions-of-Forms-of-Being. It is the Speech uttered at the Grand Sabbat: the phonic articulation of the Sacred Alphabet.

SELF ENCHANTMENT

The means to rejuvenate Perception and transform the mundane senses into Oracles of Perpetual Inspiration:

Let Fascination determine the Focus of Belief: the Idea, Icon, or Sigil of Devotion. For thereby cometh the Natural Law of Faith call'd 'Tabu'; that is, Faith determined by Dreams, Intuition and Omens.

Believe ye unto the fullness of obsession. This accomplish with thy whole heart until Belief becomes automatic and instinctual, unfettered by conscious intent, and thus Natural, Living and Vital. Then shall thy Faith turn to Love, and thou shalt desire unity with thy god. (The energy of thy Faith having made the Icon deific.) This thou shalt attain to, yet ever keeping Thy Self unique. Thou shalt be One as Stars in syzygy seem to be but One Point of Light.

Invoke ye thy god at the Meeting-place of the Four Roads. Thereby shall ye know of the Continuum of its Totality of Being, and thus shall ye be One with all Power that hath ever resided in thy chosen Icon. This Power thou shalt return unto the One Continuity; for every Icon is hollow, containing the Universal Elixir: Azoth. Reclaim the Potable Gold from its mould and return it unto the Furnace.

This thou shalt achieve by evoking the True God of the Cross-roads -bring the Spirit of Death - and by such Power and Knowledge as is grant-

ed unto thee thou shalt break the Icon. Thus the energies of thy Faith shall be freed, as if by complete doubt thou hadst recoil'd therefrom. And thus thou shalt be released from the fetters of thine own making and be made free - to walk the Pathway anew and as shall be determined by the Will of Thy Secret Tabu.

By this Arcanum the Mind is released from vain obsessions and purged of unnecessary beliefs, which by their prolonged existence have become the diseases of the body and the demons of the soul. This Arcanum shall discern for thee those Icons that are the Houses of the True Gods - the vehicles of independent and conscious entities, and with such thou shalt commune by virtue of thy devotion, oft' gaining much in Knowledge.

Know also that by the application of this formula the Divine Artist may manipulate the subtle energies of Belief to create certain deliberate obsessions revolving about specific objects or fetishes, and thereby shall he create spirit-familiars and elementals to be employed in diverse aspects of Sorcery.

By Self-Enchantment the Artist harnesses the Power of Will through faith, his Mind is opened through the Rites of Belief, allowing the Vision of the Aethyric 'I' (or One Continuity) to manifest within his Flesh and thereby to be translated to the chosen medium of his Arte. Thus are the subtle energies intensified to visible form.

In slaying the gods becomest I their Living Reality.

CONCERNING 'CLOSED FORMULAE[1]

(Whereby the Natural Circle of Secrecy that bindeth this Grimoire is formed.)

These are such formulae as cannot be fully explained or interpreted to the Profane or Uninitiated; and thus, to them that are without understanding, they are 'Closed'.

Closed Formulae are concise word-sigils for specific nuances in the continua of Trance-Ekstasis and embody many Arcana simultaneously. They have a parallel in the Arcana of Tradition whose true meanings are passed on by Word of Mouth, but whose essence may be concealed in writing through the use of a precise symbolic language or cipher. It is the correct interpretive knowledge of the symbols employed in the cipher that will unlock the Formulae and allow access to the Corpus of Knowledge subtly inferred thereby. Through unfailing inspiration the Knowledge may be sought, yet in Truth it is something to which one is born.

To those that by birth are blessed with the Sight and with many other powers of the Arte, unto such as these shall the Wisdom be disclosed, and unto them the Circle of the Elect be open. Verily as ye Dream, so shall the Concealed Words of this Grimoire shall be whispered unto Thee.



CHAPTER TWO
THE SACRED INSTRUMENTS

All Solitary Abodes shall serve as the Temple. Within the Forest and upon the Heath, within the Cloister and in the Cave, within the Cell and within the Conclave of the Skull, the Keys are passed from hand unto hand, generation to generation; and even amid the vulgarity of the Market-place the Knowledge may be declared: the True Secrets are Incommunicable!

IMAGE AND METAPHOR

The Sacred Room is firstly of bare white walls and bare unmarked floor. Let the Divine Artist walk therein and engulf himself in the emptiness, allegorical yet identical to the Void wherein the One Dream is witnessed. Then shall the walls be hung in cloth of the deepest indigo - this is the Void made fertile, the Womb and the Burial-ground.

By virtue of the Visions arising from meditation within the room, the Artist shall paint upon the floor the Signs of his Devotion. These shall be the Circle and the Rune, the Vever and the Yantra, the manifold Signs of Tradition made articulate according to the Secret Alphabet of the Divine Artist.

Following the Path of Self-Enchantment the Man of Arte will erect shrines and altars upon which to cluster the idols of the Great Fetishism - the bones of past and future incarnation, the tools of the Arte and the tokens of the Sabbat. Lost in the ravishment of Sorcery he may perchance give Flesh unto That of which we may not speak.

A Depiction of the Author's Altar:

At the centre of the High Altar is an oval mirror, around its frame are hung emblems of growth: the gnarled talon of a root, a small bough, and three ears of corn. Above the mirror is an array of branches ornate with the feathers of the Peacock and the skin of the Snake. At either side of the mirror is a brass candlestick; the candles are white upon the left and black upon the right. In front of the mirror is a wooden box, symbolic of the magical bed and containing the fetishes of dreams. Upon the box rest the Books of Arte, and set there-on is the Skull of Man: an urn of ancestry and a dwelling-place for the Soul of the Unknown Initiator. Behind the mirror is a concealed lamp with tallow candle, and arrayed thereabouts are the Crooked Wand, the Eucharist Cup, the Star-metall'd Arthame and the Copper-graven Pentacle. Gathered about all, high and low, are divers Images in wood, metal and pictorial form; these are the Dwellings of the Host, the Houses of the ***Saints*** *and the Faithful Companie, the Abodes of the Spirits and* ***Good*** *Magistelli.*

Standing before the High Altar is an old inherited table of circular dimension, upon which is graven the Sign of the Eight-pointed Sabbatic Star. At each point of the Star specific images, fetishes and objects are placed, their positions determining the direction of the Ingress of the Magical Powers; the Whole acting as a Fetish-Sigil of the Greater Magical Circle of the Sabbat.

Thus saith the Daimon: *The Divine Artist must listen and obey the tabu dictated by the Ancestral and Totem Familiars, he must learn the Way of preparing the Sacred Instruments. Failure to observe their secret laws is the proof of unworthiness to walk upon the Path of the Arte Magical.*

The Fetish-Tree

In the centre of Thy Place of Working erect ye the Earth's Phallus, a Tree or Pole of Wood, upon which Thou Mays hang the Repositories of the Spirits and the Fetishes of Thy Sorcery. The wood used for the Pole, or the Tree of the Forest chosen, shall be ordained by Thy Familiar or Patron Spirit. Carve upon it the Signs and Sigils of Thy Totemic Beasts, and hang upon it their bones, teeth, claws and feathers, and also conspicuous stones and the diverse masks of ritual.

The Fetish-Tree is the Axis of the Existent, a centre of the Sacred Dance. It is the World-pillar ascended and descended by the Sorcerer in the Grand Dreaming; its ornamentation must reflect the practitioner's understanding of this Mystery and serve to propitiate those who guard the Paths 'twixt Height and Depth, 'twixt Horizon and Centre.

The Wand

The Wand is the Sceptre of Divine Authority. It is the fiery bough torn from the Lightning-struck Tree; the Serpent innocently grasped. By Tradition the True Wand is transmitted unto Thee by Thine Initiator; it is given unto Thee at such Time when thou art worthy to wield it with Knowledge. Unto the Self-initiate the Wand is given by the Laws of Tabu, and its uses and means of preparation are revealed by the Virtuous Powers of the Famulus.

There are two principle types of the Wand: the Crooked and the Straight, the Concealed and the Revealed:-

The Crooked Wand should be cut at noon with a single stroke of the Working Knife, and upon such a day as is auspicious unto the Man of Arte. A suitable wood is that of the Crooked Willow (Salix Tortuosa). Its bark may be removed by hand, leaving a smooth white undulating branch. Thus, being naturally serpentine in its form, it is the fetish of the ophidian energies of Our Arte. Upon the scales of the Serpent the Letters

of the Sacred Alphabet are written, and thus upon the Crooked Wand the Sigils of Thy Rites should be engraved and burned. Like the Tongue of the Serpent this Wand is forked; and at the Meeting-place of the Twain the Sign of an Ever-open Eye is burnt. Through such devotions the Ophidian Soul is propitiated and is bound unto Thy Self. By the Concealed Wand, made in the Serpent's Image, the Divine Artist directs the Powers of the Alogos - the Unwritten Gnosis and the Secret Will of the I.

The Straight Wand is traditionally the Instrument of Revealing and Initiation. It is the means whereby the Divine Artist directs and manipulates the energies of the Logos - the Revealed Forms of the Gnosis and the Incarnating Will of the I. The wood and other materials used in its construction are those dictated by the Famulus in accordance with the Principles of the Sacred Aesthesis. A Wand to be used for a specific rite and for invoking a specific current of power should be made from the corresponding materials of that power. The Divine Artist may thus require several forms of the Revealing Wand in order to work specifically and precisely with the many streams of the Azoth.

The Arthame or Sacred Knife

This is the Tradition:-

After the Days of Pre-Creation, when the Initiator dreamt alone in the Aethyrs, the Spirit awoke to the task of making Man. From the Clay of its own Flesh and the Dews thereof it moulded the Image and with a Knife wrought of Stone, the Holy Arthana, it made the Openings of the Body. And from the Lips of the Ancient One the Fire of the Spirit went forth into the Point of every Star, and into the Souls that were the bless'd and the Wise the Fire went forth - even into the Souls bound by the Covenant of the Blood of Wisdom went the Secret Fire of the Ancient One. For these Spirits shall pass from Form to Form, forever hound in the Circle of the Sabbat by the Oath of their Witchblood.

This is the Spell:-

By the Rais'd Sickle of the Moon I reap the Blood of the Night,
Star-ridden and scarlet-stained, this is the Spell of the Holy Arthame.
***By** Thee, the Letter of Blood, I mark the Paths of the Azoetic Sorcery.*
By the Powers of Will, Desire and Belief,
At One with Thy Signs wrought in the aethyr,
*I direct the **Quintessence** from Icon to Icon.*
I mark the Ways of mine own Enchantment.
***By** Thee I direct the Azoth within the Arcana of I.*

Cut ye the Fetters of the Flesh.
Release the Hearts of the Profane in sacrifice.
Release the Hearts of the Wise in devotion.

Rend ye the Veils of Matter and the Boundaries of Form.
Make clear the Gates and the Pathways wherein the Spirit shall walk.

Receive ye the Harvest of the Stars;
Draw down the Light of Sun and Moon.
Receive ye the Harvest of the Void;
draw down the Darkness and raise ye up the Abyss of the Night.
And in the Circle of the Earthly Sabbat all Powers bind.
To Cast, to Call, to Banish - such is the Will of the Holy Arthame,
call'd the Knife of the Black Hilt.

By Thy Most Ancient Forms of Stone and Wood
the Rites of Earth exact;
the Earthly Sabbat's Circle cast -
the Word of all Telluric Powers pronounce.

By Thy Form of Metal front the Stars fallen,
the Rites of the Stellar Powers exact: the Empyrean Circle cast.

By Thy Forms of the Seven Earthly Metals forged,
the Seven Rays bind into One.
By the Dagger of Exorcism,
forged from the Reddened Bones of the Ancient One,
and in whom all Seven meet, the Infernal Sabbat's Rites exact;
'its Circle of Shadow cast.
Such is the Spell of the Holy Arthame.

The words of Tradition continue thus:

Those solely of the Clay, knowing not the Arcana of I, are the Feast of all Nature. From the dust are They arisen and to the dust returning. They know not of the Sodality of Our One Sacred Flesh - the Body blest by the Fire of the Ancient One of Spirit, and thus are They Profane unto the Circle of Our Arte. Thus are They given in sacrifice unto That which gave them Substance.

The Working Knife

Call'd the Knife of the White Hilt, it is used in preparing the Tools and other requisites of the Arte Magical. Its blade is engraved with the Sigils of Thine own Sorcery and Thy native tradition of Magick.

This is the Spell:

Fetish-Maker! Knife of the White Hilt, I charge Thee and with mine own blood enliven Thee. Thy Way by the Spirit be guided - upon wood, bone and horn the Familiars' Forms to bind. The Fetish-Maker's Charm upon Thee! Upon all Substance let Thy Spirit place the Sigils of I - as the Quill so Thy Blade. The Fetish-Maker's Charm upon Thee!

The Cup

As uttered by the Initiator, this is the Spell for the Knowing of the Cup:

From the Great Chalice I pour this Libation for Thee,
the Primal Azot, Potent and Fertile!
The Sea that holdeth the Stars in the Heights
and the Stars in the Depths,
that in Time bore the Egg and broke forth in a Flood -
the Waters that cleanse, the Milk that nurtures,
the Sweat that cools, the Tears that succour,
and the Blood that sustains; as the Wine from this Cup unto Thy Lips,
so my Kiss; so my blessing shall the Secrets bestow.

The Pentacle

The Pentacle is a microcosmic representation of the Divine Artist's Work, and symbolically it must encompass all of the elements therein. It is traditionally a disc of clay, wax or metal engraved with the Pentalphic Star, representing equilibrium between the elements of Earth, Air, Water, Fire and Spirit. The Star is enclosed within a graven circle, symbolizing the Horizon, and there-abouts are inscribed the diverse Sigils of the Sacred Alphabet to form the Wheel of the Self-pantheon about the Point of I. It is by the Fetish of the Pentacle that the Manifestation of Spirit in Matter is symbolized.

The Quill

The Sorcerer draws Power from his Death - Now!
His Hand reaches beyond the confines of the Living and beckons the Seraph of Thanatos through the Gate of the Circle's centre. And from Death's Angel's Wing he plucks a single feather - for this is the Sacred Quill, dipped in the blood of his own heart, and where-with he shall commit the Signs of his Magistry unto the Grand Grimoire Azot.

Such is its Spell:-

O' Feather pluck'd from Mortal Bird, be Thou as a Feather from the Peacock-Angel's Wing, as a Feather from the Wing of the Seraph of Thane, as a Feather from the Very Sphinx's Flume of Truth.
Be Thou as the One Quill, the Sacred Pen in the Hand of the Gods' Chosen Scribe.
Be Thou as the Quill held by the One Initiator, by whose Wisdom the Cipher of Our Arte wast wrought and given forth unto the Wise amongst Man.

O' Feather pluck'd from Mortal Bird,
Slain in sacrifice to this Ancient Mystery,
be Thou blest with the Ink that is the Very Blood of Witchdom -
and be Thou thus empowered with Our Living Word of Magick.

O' Quill of the Elder Gods, held in the Hand of Man,
bear Thou the Invisible unto the witness of the Eye;
bear Thou Alogos unto Logos.
So mote it be!

The Cord

As uttered by the Initiator, this is the Spell for the Knowing of the Cord:

By the bloodied thread Thou art bound and blessed.
By the Garter of fine cloth, furs and skin a certain wealth betwixt Thee and me is known, and by the Ladder of Knots
Thou shalt traverse the Spaces Between.
These Three are One Cord of Initiation.

The Fetish

That which possesses a self-evident holiness, consecrated by fascination: such is the Fetish, an object exempt from temporal morality through the power of curiosity. Possessed of Arte's own sexuality, the ineffable beauty of fascination's seduction, each fetish is the reposoire of a specific power or spirit and must be treated with due reverence. By dreams, omens and intuition its laws, called Tabu, are established and must be observed with care.

Stones with holes worn through by water, beads, bones, feathers, shells, wood resembling creature, certain bottles and sigil-scribed vases, idols and images emanant of spirit - such as these arc potent delights to Hand, Eye and Soul.

The Magical Bed

These are the Words for its Knowing:

The Bed of Thy Marriage to these Mysteries shall be furnished to Thy satiety, yet some will make it of thorns and gorse - such is their comfort.

The feathers of the Serpent, Garuda and Simurgh, the Ibis and the Hawk, the Phoenix and the Swan, and of every bird that hath flight - these shall fill the mattress and these shall be the feathers of Thine own wings. The Sheets are woven from the silk of the Moth and they shall be dyed with the colours peculiar to Thy rites.

As it is revealed, so let it be done. Verily, beneath Thy place of sleeping a hollow chamber should lie. Within this space directly below the dreaming flesh the Fetishes are to be placed, together with amulets and Sigils of significance to the matter that is to be dreamt of. Partitions may also be placed within the chamber to create specific angles whereby certain dreams shall be invoked.

As thou dost sleep the spirits residing within the chamber shall stir and wake, they shall enter Thee and change Thee into the forms of the totemic animals. Thus Thou shalt tread the Pathways of the Primordial Land and go forth in the Host by Night.

Furthermore, upon the Altar within the Sacred Room place a box symbolic of the Magical Bed, and resting upon this there should be some image of Thy Self. Within this box the Double-dream is formed; this being the Dream where awareness resides in two or more bodies simultaneously. This will occur naturally, and undue deliberation will only cause a restraint.

The Altar

The Altar is the Table of the Feast shared by Gods and Men. It must be of sufficient size to bear the Tools of the Arte and should also be hollow, thus to contain the Secret Effigy of the Devotion and for the practical purpose of storing items when not in use. Traditionally, the Altar is in the form of the Double Cubic stone or Double Ashlar, thus to serve as the Foundation-stone of the Unseen Temple.

The Sigil: The Linear Articulation of Intent

The Sigil originates through the natural function of the Desire; the Will already achieved, arising in self-fruition, it is a Living Cryptogram of That which-shall-Be: an Illumined Patterning in the Mage-beheld Design of Possibilities. It is a Gesture of Power at one with the Dance of all Living; its motion is the Line and Arc that fascinates Sense. Its Shape and

Form are imaged-forth from the Pure Icons of the Azoth, thus to make manifest the Essence of Becoming - to direct the power toward incarnation, to satisfy the true nature of the Wish. Sated at the Pleasure-feast of Believing, its form accretes all-potency of Meaning, hence its Structure suggests its own propulsion and thus accelerates necessary fulfilment: the sacrifice for self-attainment. Such is the Sigil, in nature, form and function.

Know then the Sigil in spirit and in its Path of Actuation, for the Sigil is the Very Entity of Desire, created through concentration of Belief and obsession of the Will. It accepts all energies for its own growth, desiring only its own satisfaction and thus Death.

An Exemplar of Method: By the Sensations of Pleasure beatified and intensified in the Flesh a pyre of reverie and contemplation is lit, a furnace of fervour upon fervour. At each height of Pleasure bring the Sigil to the fore of consciousness and at the supreme height of ecstasy prior to exhaustion focus the attention of all senses upon it. Falling in exhaustion the Sigil is forgotten, yet a tide of released energy wells up from within the Body. Upon this flood are borne the Powers of Ancestry and perchance some glimmer of the Greater Vision.

All is done: the death of the Sigil in the instant of the orgasm, the Aeon of Ekstasis, the Unification of Love and Death resulting in the embodiment of the Desire and the Resurgence of Spirit.

Such are the Words for the Sigil's Knowing:

Eight are the Ways that lead unto the Holy Alphabet of Sorcery, to the Cipher whose Letters are the Points of Universal Transmutation:
the Shrines of the Immortal Powers of the Arte Magical.
Eight are the Paths that seek to reveal its Purity of Form.
Each Path reveals an aspect of the Sacred Knowledge,
No single path reveals the Whole.
Walk ye the Paths of the Sabbat's Cross - move not from its Centre.

In the Letters of the Holy Alphabet the Way of the Dance is hidden.
Enshrined therein are the Postures of the Gods
and the Rhythms of Power.
By Tradition they are Twenty-two in Number; reducible to One, yet infinite in variation and subtlety of Form and Meaning.
Who shall bind Thee? It is easier to touch the Sun!

The Circle

Concerning the Circle I give the Rune employed when first tracing its Sign upon Thy Chosen Site of Working:-

Circle of the Full Moon, Circle of the Sun at Noon,
Circle of the Earth's Horizon, Circle of the Seven Stars,
Protect ye all that shall work herein,
Hind all Power here raised and summoned.
Bridge Thou the Worlds of Gods and Men, and be Thou sealed:
the Sigil of the Round Dance, the Wheel of High Sabbat.

SUMMATION: THE PROCLAMATION OF THE LIVING TEMPLE

The Instruments of the Arte Magical are channels for the energies of the Aethyric I and act as fetishistic catalysts for the reification thereof. Their symbolism is derived from the Totemic Forms assumed by the Divine Artist and from his Vision of Nature as a whole. Their methods of Use and Construction are entirely dependant upon his innate creativity and resources. It is by the Sacred Instruments that the Man of Arte binds and focuses his Will, not to chain or fetter that power, but to concentrate and strengthen it. (Their necessity is a matter of personal predilection; sigils will achieve results of equal quality, and to some the Body is a sufficient vessel. It is wisest to employ such methods as will allow the practitioner to interact with magical energies in a precise yet intuitive manner.)

I *go forth in mine own Chosen Body, the Temple of all Gods.*
Crown'd am I with the Stellar Fire entwined about the Horns of the Ancient One.

There is no part of me that is not I.

My Hair is of the Cords that bind, scourge and bless:
the Sheaves of the Harvest and the Serpents of Fear;
the Crown of the Fields, of Flower and Leaf;
the Crown of the Sky, the Threads that join the Stars,
fair as the silk of the Moth and fine as the Spider's strand.

My Face is the Sun and the Fullness of the Moon,
the Circle of the Horizons and the Black Mirror of the Depths:
Masks beyond Number concealing the Face of I.

My Skull is the Conclave of the One Spirit;
mine is the Blessing, mine is the Curse.
For I am the Voice of the Oracle.

My Eyes are the Twin Shewstones of Twilight, the Dawn and the Dusk.
Bright as the Star of Morning, bright as the Star of Evening.
Their Gaze, sharp as that of any Bird, pierceth all things.
Unto I is the Offering: the Sight of Virgin Beauty never-fading.

My Ears are Witness to Truth, attentive to them that speak it.
Unto I is the Offering:
the Rhythms of Power and the Words of Calling,
the Voice of the Ancestors, the Oracle of the Mighty Ones.
May the Musick Celestial be heard and Inspiration given.

My Nose is the Guide of the Great Hunt,
Keen as that of the Stag and the Dog.
Unto I is the Offering: all Scents that please and rouse the Heart.

My Mouth is the Temple of the Serpent's Tongue,
a Devourer of Souls and a Receiving Chalice.
May I drink of the Muses' Fount and taste of the Feast Divine;
may I partake of the first-fruits sacrificed unto the Gods.

My Hands are the Shrines of Creation and Destruction.

My Skin is the Vestment of Priest and Priestess.

My Blood is the Ink of the Book. My Shadow is the Twin.

Goddess and God am I, conjoined in their Shadows:
the Double Twin Image of the Quintessential and Primeval I.

PREPARATORY EVOCATION AND SYNOPSIS OF THE SABBATIC RITE

(Given symbolically.)

At the Meeting-place of the Three, by the Full Moon's Light,
O' Serpent Zoa, Great Sigil of all Living!
By the Sinistral Quill I trace Thee and with the Left Eye I behold Thee.
By the Sign of Sept Khepesh in the North,
and by the Continuum of the Feminine from the One Kteis,
We evoke Thee: the Primal Goddess!

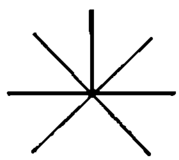
At the Meeting-place of the Four, by the Black Sun's Light,
O' Serpent Azoa, Great Sigil of Death!
By the Dextral Quill I trace Thee and with the Right Eye I behold Thee.
By the Sign of Sept Orion and the Powers of Sa,
and by the Continuum of the Masculine from the One Phallus,
We invoke Thee: the Primal God!

Duality in Unity: There is One Intersection, yet by its symbols we observe the Duality inherent in the One Continuum: The Great Double House.



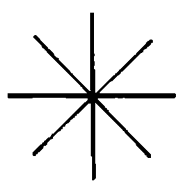
(The Imminent Power of the Non-Duality abideth in the syncopation of the Geminus: the emanation of I from the Abyss - 'I' without 'I'.)

Transcendence of the Duality is sought. By the Sigil of the Star of Seven Kays the Gateway unto the Non-Duality is marked. By the Rites, wherein the Goddess and the God unite, is this realised in the Flesh. By the glyph of the Androgyne Sphinx is this veiled.



I between Integers/the Intersection infinitely placed: the One Sign of Sept, Sothis.

The One Hand holding the Quill of Many Colours is possessed by the Spirit of the Eighth Ray - and thereby cometh the Magical Power of the One Initiator.



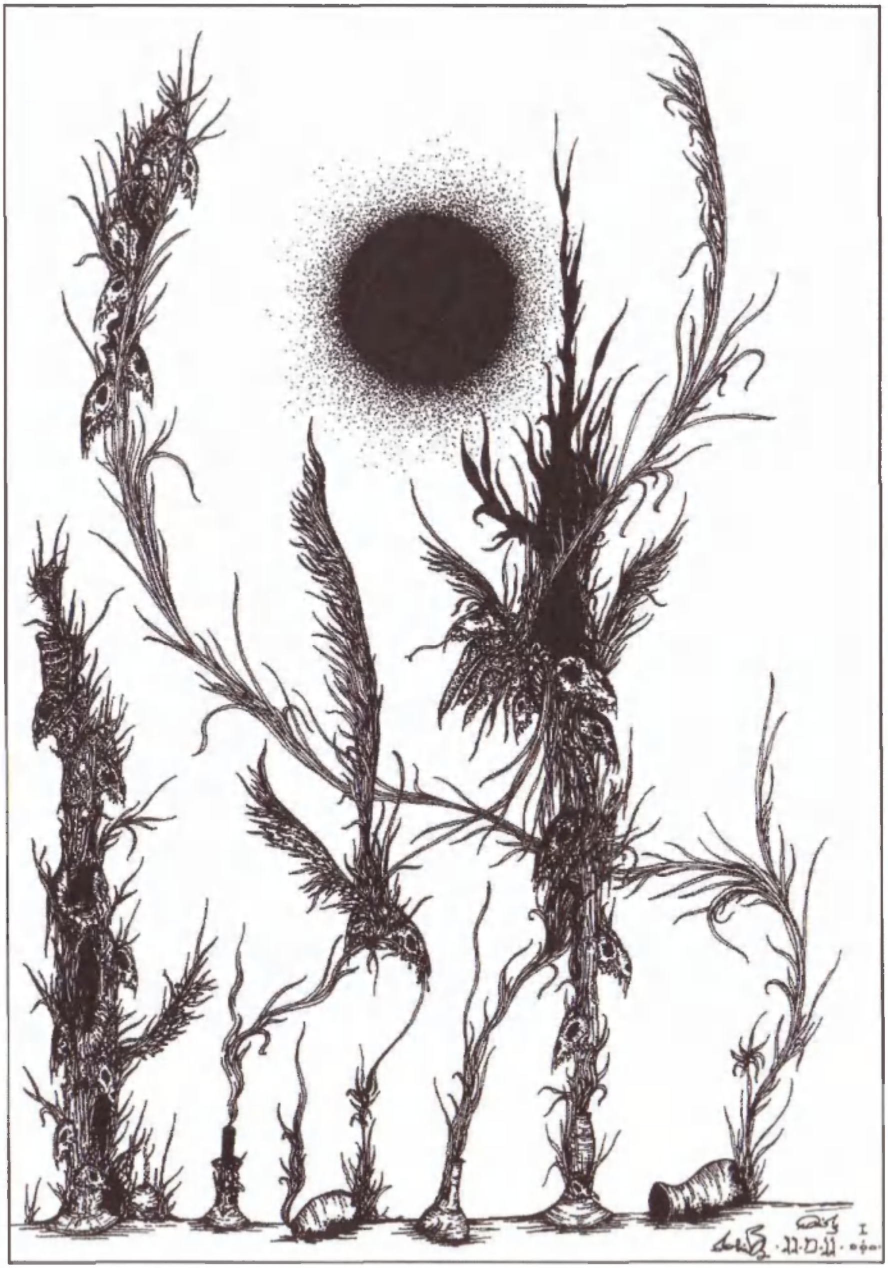
Conceal'd herein are the 'Times' of the Sabbat and the Eight Portals of Space.

Here endeth the Book of Preparation:
APHREN-I-MOUN-I-XO-XO-XO

THE BOOK OF THE SABBAT

ZA-I-ADEN: Part the First
Being Comprised of Three Rites:
Ingress, Congress and Egress

Let each proceed in these Mysteries
according to the Degree of their
Knowledge and Wisdom.



INGRESS
Being the First Rite of the Sabbat

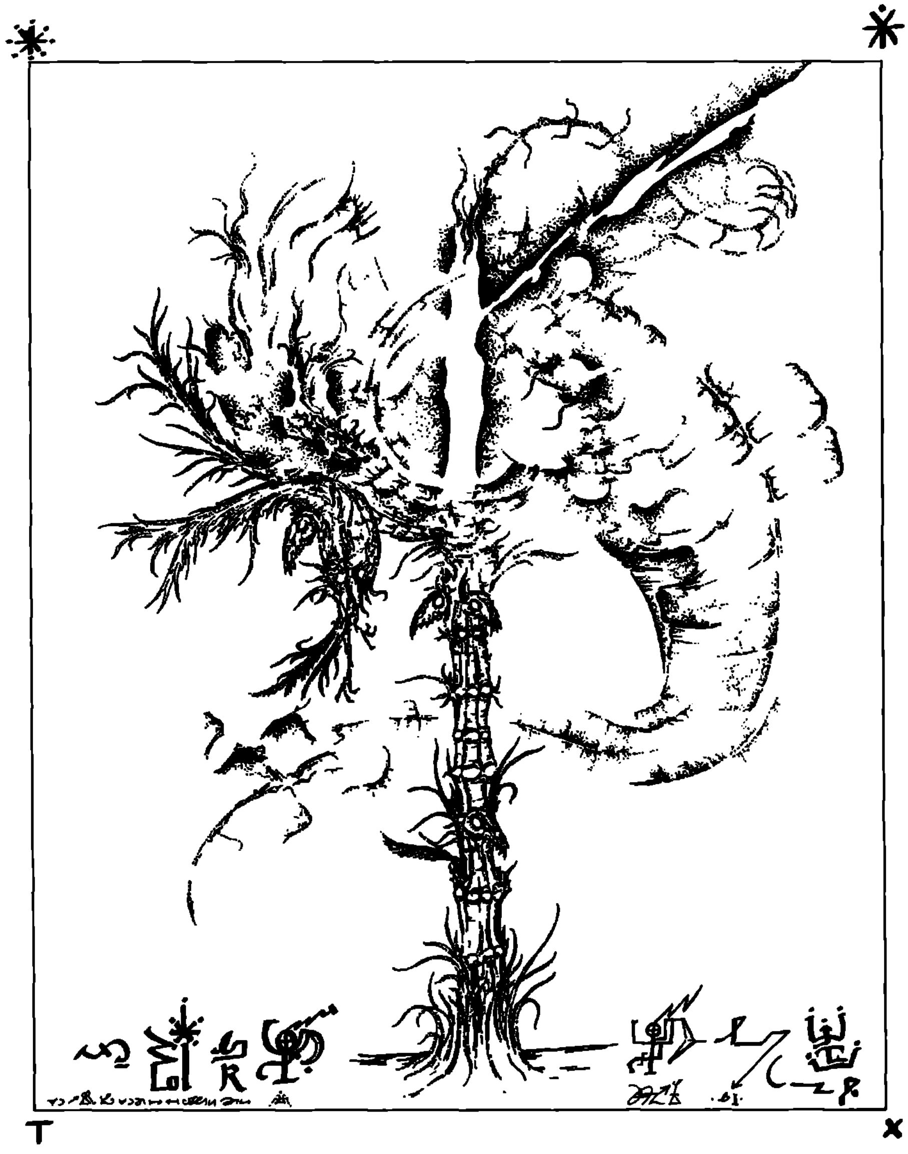
THE WORDS OF OPENING

Hekas Hekas Este Bebeloi.
***Zazas** Zazas Nasatanada Zazas.*
Proto Eos Mii.

(Be ye far from Here all ye profane.
Ye Gates of the Hidden One be Open.
For I am Witness to the Dawn of my own Light.')

Nama Weica Aster.
Nama Hekau Ashemu Sek.

(Hail to the Star of Wisdom!
Hail to the Spells of the Imperishable Stars!')



THE DECLARATION

Hail to the Unknown Initiator of all Magick,
***Eternal** Goddess and Eternal God, revealed and worshipped by countless names and rites of power, unto whom the whole earth hath given veneration. Love and Honour is given unto Thee by the Spirit of the One Sorcerer, the First and Last-born of Witch-Blood, the **Living** Totem of all Nature.*
***Hail!** To All that are present at this Rite: the Living and the Dead of all Bless'd and Wise: One Initiate, of One Ancient Tradition, of One Sublime and Arcane Mystery.*
Hail! Order Without Name!

THE TRIPLE EXORCISM

The Exorcism of Water

O' *Creature of Water!*
*Be ye potent as the Stygian Divide, whereby all Gods are sworn and **bound** in Oath. Feign ye the Blood of all slain in Worship. Be ye free from all Taint and Uncleanliness, and be ye Pure unto the One Spirit.*

The Exorcism of Salt

O' *Creature of Salt!*
Be ye potent as the Ashes of the Sacraments, endowed with all Powers of Sorcery, mighty to mark the Sacred Designs; Thy strength as of the Powdered Bones of the Ancient Ones and Ancestors. Be ye free from all Taint and Uncleanliness, and be ye Pure unto the One Spirit.

The Exorcism of Fire

O' *Creature of Fire!*
Be ye seen about this Circle as the Flame Infernal of Tartarus.
Be ye seen within this Circle as the Flame Celestial of the Stars.
Be ye free from all Taint and Uncleanliness, for Thou art the Very Purity of the One Spirit. Burn ye Bright and Eternal: Heart of the Star in the Heart of the Earth, Heart of the Earth in the Heart of Man.
Undying art Thou! Fire of the One Spirit!

THE SALUTATIONS UNTO THE QUARTERS OF THE CIRCLE

East

Ye Lords of the Eastern Watchtower!
Ye Red Gods of the Break of Day,
Ye Mighty Ones that guard the Dawn,
Ye Sovereign Spirits of Eurus,
Ye Spirits of the Eastern Wind and all ye Spirits of the Air,
I do call, I do rouse, I do summon you here,
To witness, to bind and to guard this Rite.

Watcher of the East! By the Sign and the Word of the Fivefold Star,
I charge Thee!

South

Ye Lords of the Southern Watchtower!
Ye White Gods of the Noontide Hour,
Ye Sovereign Spirits of Notos,
Ye Spirits of the Southern Wind,
Ye Desert Djinn and all ye Spirits of the Fire,
I do call, I do rouse, I do summon you here,
To witness, to bind and to guard this Rite.

Watcher of the South'. By the Sign and the Word of the Fivefold Star,
I charge Thee!

West

Ye Lords of the Western Watchtower!
Ye Grey Gods of Twilight,
Ye Mighty Ones that guard the Dusk,
Ye Sovereign Spirits of Zephyrus,
Ye Spirits of the Western Wind and all ye Spirits of the Water,
I do call, I do rouse, I do summon you here,
To witness, to bind and to guard this Rite.

Watcher of the West! By the Sign and the Word of the Fivefold Star,
I charge Thee!

North

Ye Lords of the Northern Watchtower!
Ye Black Gods of the Night,
Guardians of the Place of Power,
Thou Sovereign Spirit of Boreas,
All ye Spirits of the Northern Wind and all ye Spirits of the Earth,
I do call, I do rouse, I do summon you here,
To open the Secret Portals and make clear the Pathways
Wherein my Spirit will walk.
Witness, bind and guard ye this Rite.

Watcher of the North! Thou Ever-Open Eye!
By the Sign and the Word of the Fivefold Star,
I charge Thee!

BINDING OF THE QUARTERS

All Powers in the Heights,
All Powers in the Depths,
All Powers of the Horizon,
Ye Watchers and ye Spirits all,
I bind ye all unto the One Circle of the Arte Magical.
Attend and bear witness unto the Great Sabbat.
Guard and protect ye the Orb of mine Aethyr.

THE CIRCLE CHANT OF THE SABBAT

Out of the Red Moon, Out of her Fire,
Into the Cup, Into Desire.

Out of the White Moon, Out of her Fire,
Into the Arthame, the Seed of Desire.

Out of the Black Moon, Out of her Fire,
Into the Flesh, the Living Desire.

Out of the Earth, Out of the Sky,
Into the Voice, the Hand and the Eye.

Eye of the Red Moon, Eye of the White,
Eye of the Black Moon, One Eye and One Light.

Circle of Power! Of Earth, Sky and Sea.
Circle of Power! Of Stone and of Tree.

I raise you, I summon you, I call you alone.
One Spirit to bind the One Flesh and Bone.

Eye of the Red Moon, Eye of the White,
Eye of the Black Moon, the Sun of the Night.

Out of the Red Moon, Out of her Fire,
Into the Priestess, Into her Desire.

Out of the White Moon, Out of her Fire,
Into the Priest, the Seed of Desire.

Out of the Black Moon, Out of her Fire,
Into the Flesh, the Living Desire.

Queen, Ancestress and Mother,
King, Consort and Lover.
Ye Twins of the One Spirit, ye Sister and Brother,
By Water, by Salt, and by Triple Flame,
The Circle be cast and bound in Thy Name.

THE CHARGE UNTO THE SHADOW

date of the Pale Earth! Tomb of the Mighty in Death!
Field of the Bright and Elder Stars,
Where rest the Ashes of all Bless'd and Wise,
Yield up the Voice of Knowledge,
and open the Book of the Aethyr of I.

I charge Thee - That am I of all Shadow form'd -
By the Sinistral and the Dextral Sign,
By the Word of the One Star! Light of the Eternal Sabbat!

Arise! And be present at this Rite,
Thou who art the Ancient One of Spirit!

THE CHARGE UNTO THE SPIRIT SUMMONED

Preliminary

Hail to Thee, the Most Holy and Ancient One of the Spirit!

Hail to Thee, whose True Image is revealed amongst the Eleven Ancient Ones of the Azoth.

Hail to Thee, the Eleven Immortal Stars within the Quintessence, by whose Twain Powers the Cipher of Our Sacred Mysteries is transmuted.

Hail to Thee, that bindeth the Twice-Elevenfold Arcana of all Sorcery.

In Thy Name and in the Names of Thy Name,
I, Alogos, (name of practitioner) *do summon Thee and all Thy Powers unto this Circle and into this Spell.*

Hearken! I beseech Thee. Thou who art the Substance and the Essence of all Children of the Elder Worship.
O' *Thou who art I, infinite in mine Hypostases of Form!*
Thou who art the Bestower of the Secret Fire unto the Seed of Man, Empower Thine Earthen Image as the First-and-Last-born of Thy Creaation: the One Sorcerer and the True Vessel of all Magick.

The Charge Unto the Spirit Summoned

(To be spoken whilst directing the Arthame towards the Totem of the Summoned - the Star, Sigil or Idol thereof.)

O' Thou Spirit...
Succumb to this Dagger's Touch, this Ancient Seduction,
this tryst - so rarely kept amid Adam's brood born of Lilith's Womb.

O' Thou Spirit...
Succumb to this Dagger's Touch, this Unknown Love,
this Pleasure so seldom bestowed, this Curse that exceeds aught in Life or in Death.

O' Thou Spirit...
Succumb to this Dagger's Touch, this Secret nigh forgotten.
Hearken unto the Voice of the Power that formed Thee, the Star-forged Tongue of I. Hearken unto the Voice of the Power that formed Thee, whose breath is the Life and the Death of Thee; unto whose Word all Nature is the Echo.

I am the Serpent coil'd about the Twain Powers.
I am He, I am She, the Uplifted Shadow that obscureth the Light of the Day; the Fallen Star that brighteneth the Darkness of the Night.

I am all Futurity and Antiquity of Being - the Star and the Gate, the Womb and the Grave. The Veils of Sleep and Memory are nought unto me; for I am That which lifteth the Tombstone from the Sight of the Great Watcher within.
I am the Ever-Open Eye, unto whom all Sanctuaries of the Immortal Wisdom are opened.
I am the Hand that createth and destroyeth, by whose motion the One Grimoire is written.

The Constraint of the Summoned

O' *Thou Spirit...*
He Thou here before me as I so will, for I am That which Named Thee and gave Form unto Thee.
I, that am the Protennoia of all Magick, charge and command Thee by the Perfected Arcana of the Sacred Alphabet, to be manifest as I so will, in whatsoever Shape and Form I so desire and imagine, and by my Belief and Enchantment to be so bound.

O' *Thou Spirit...*
Swiftly attend at my Calling.
Serve ye diligently and aid Thou my Cunning.
By the Justly Empowered Sigils of Sorcery I constrain Thee according to Thy Nature.
He Thou Present at my Word.
By the Oath of Witchblood, by the Fire of the Spirit in the Flesh of Man, and by the Signs of Our Arte, I so decree: EVOI SABAI.
It is done!

The Call, Summoning and Binding

Thou that art Summoned ...
In the Ancestral Sodality of Our Sacred Flesh and Blood, be manifest.

Unto the Point of Ingress, unto this Intersection of Our Pathways,
I call Thee.

Synentasic be Our Powers towards the Ekstasis of I.
O' Serpent Zoa, O' Serpent Azoa, be ye entwined about us.

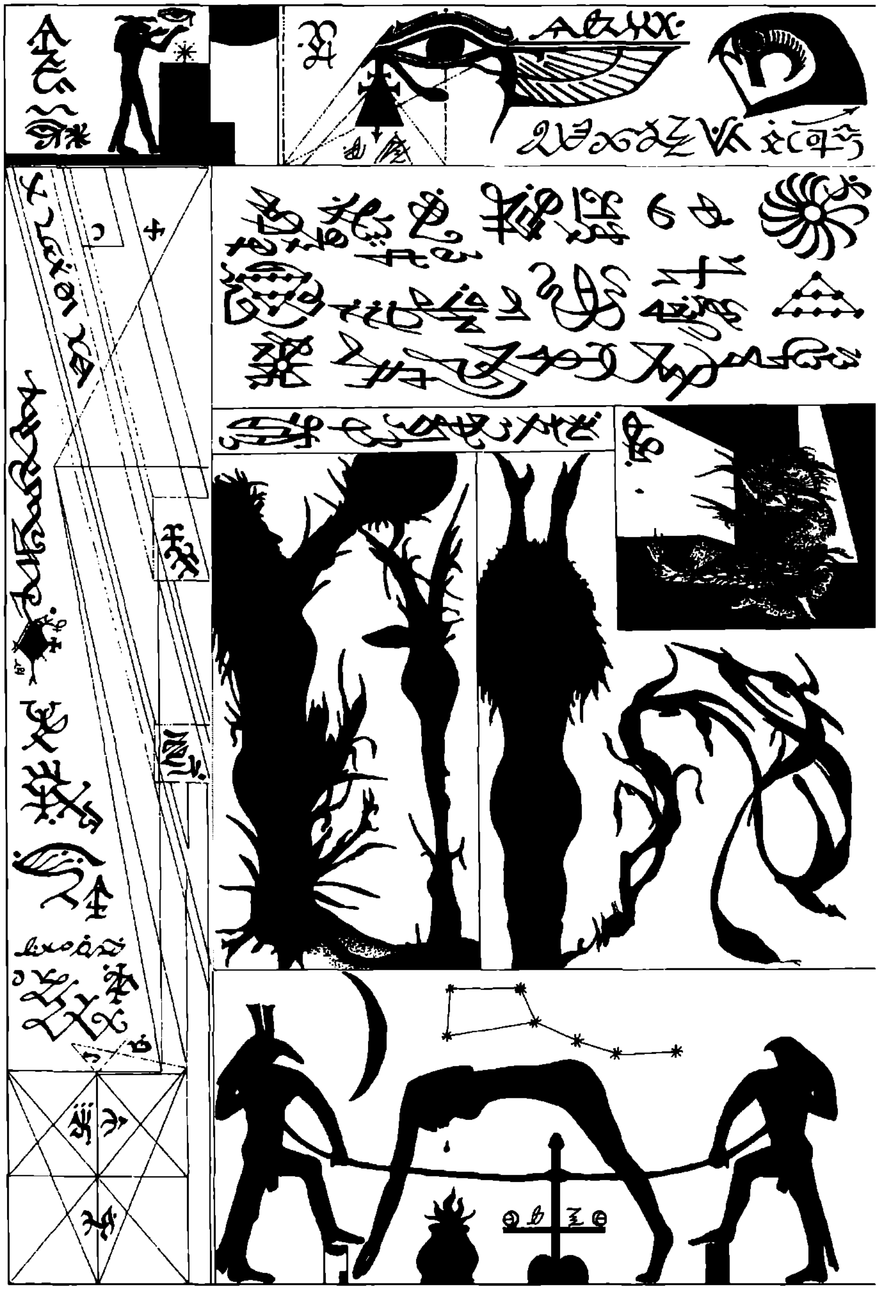
Perichoretic be Our Knowledge and Our Domains.

Syncretistic be Our Forms - mutually indwelling, yet as a Syzygy of Selves or of Stars - their Essences Unique.

Let the Geometry of Our Twin Aatic Glyphs empower the Sigil of Our Meeting-place, thus to define the Ka of I, thus to divine Our One Shadow cast upon the Void.

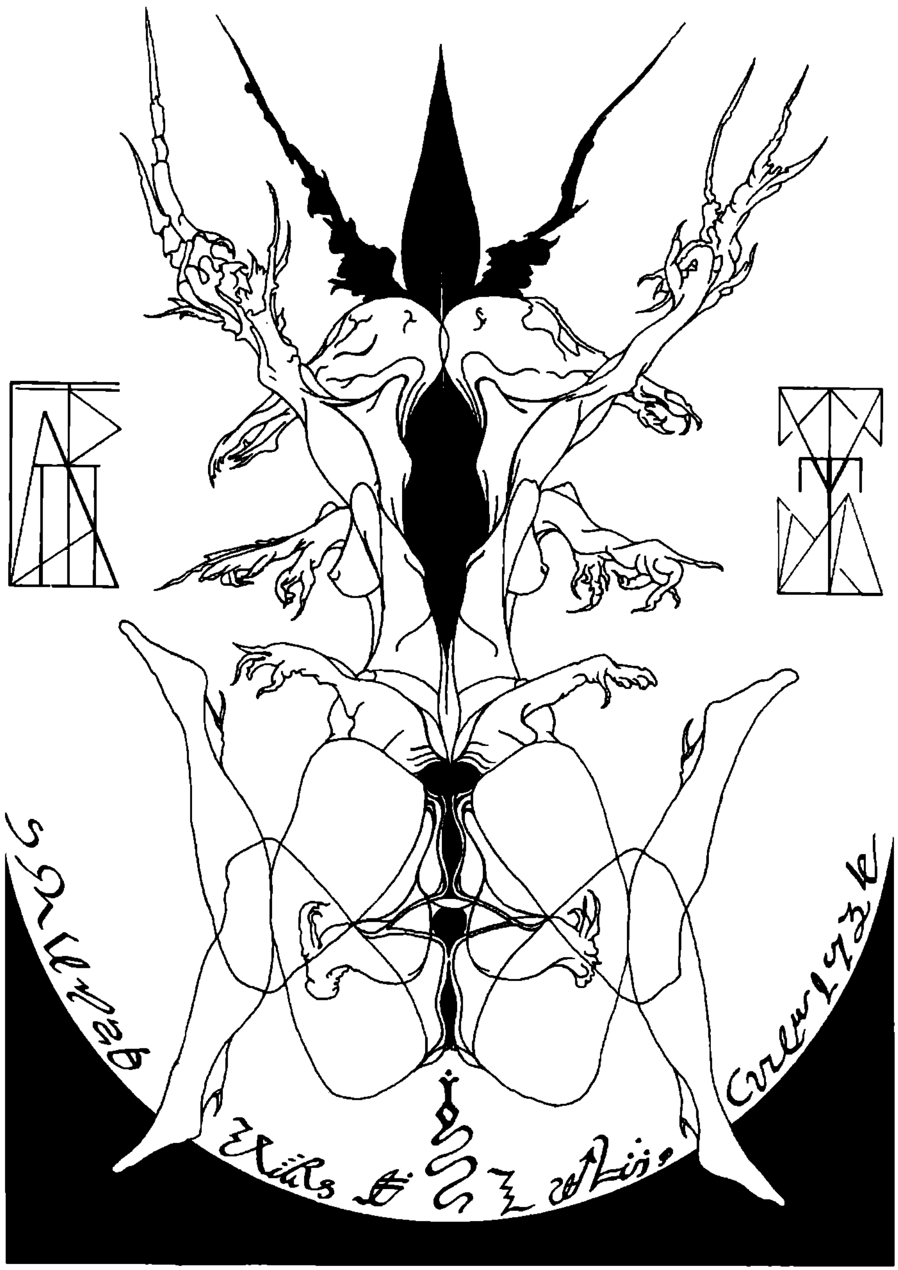
Thou that art Summoned!
In the Ancestral Sodality of Our Sacred Flesh and Blood, be manifest.

O' *Thou Spirit...*
Thou that art Hidden, be revealed in Corporeity.
Thou that art Summoned, in mine own Body find Hypostasis.



THE FORMULA FOR THE INVOCATION AND EVOCATION OF THE GREAT MAGICAL POWER

ZRO-OD-IA-JUJ-MA-JUJ-ALOGOS-STH-UL-THUS.
ZRO-ODR-VRIHL-ATL-SET.
ZRO-OB-VEZS-MITHR-AION-ASHEMU-NODON.
ZO-I-AS-ZOVAS-ZOVAN.
ZOA-ON-VOHAT-AR-THO-THULE.
AZOA-ZOVAT.
I-KA-AZOETIA-RA-SUT-I.
O-IAO-E-VAU-O-HE-A-UR-HEKAU-AZOT.
VA-LA-KA-I-AMELETH-KHU.
VA-LA-KIA-I.
ZIU-KRIM-SURTR-VA.
AL-OV-FA.
TA-HUM-BA-KA.
ABRA-KHU-ZRAA.
ZSIN-NIAQ-SA.
ZO-AN-SHU-P-KET.
ZO-IA-KU-SETH.
EVOI-SABAI.



CONGRESS
Being the Second Rite of the Sabbat

Hekas Hekas Este Bebeloi.
Evoi Sabai.
Akherra Goiti. Akherra Beiti.
Al Zabbat - 1.
Ia Apethiui.
Ai Ononshu.
Al Zabbat -1.
Hekas Hekas Este Bebeloi.

THE SUMMONING FOR THE CONGRESSUS

Hele, Conceal and Never Reveal.

By the Cup and by the Blood-Letter Arthame,
By the Fork'd Stave and by the Stone
mark'd with the Sign of the Fivefold Star,
By the Sacred Covenant and Circle of Witchblood,
I, Alogos, do summon Thee, who art the One Satyr and the One Nymphe of all Flesh.

Hearken! Ye Women Wise and Men of Cunning!
I, Alogos, do call you unto the Cross'd Roads of Our Ancestral Conclave.

Hearken! O Ancient One of Spirit, Our Sole Initiator!
Hearken! Ye Goddess and God of Our Holy Cultus of the Witches' Sabbath - that in Priestess and in Priest Thou gayest be made manifest.

Ye Twain Powers of Our Sorcery!
By Thy Secret Names and by the Powers of Thy Starry Dominions,
I do summon Thee:-
ONONSHU, I-AZOA-KHEPESH,
Our Bless'd Lady of Star-light and Life.
APETHIUI, I-AZOA-SAH,
Our Horned Lord of Night and Death.

Come forth into the One Circle of the Arte Magical.
Come forth and bestow upon us, Thy Children,
the Sacred Knowledge of Thee.

In the Holy Name of the First-and-Last-born of Witchblood, by the Signs of the Ancient Tryst of the Sabbat; by the Sacred Cipher and by the One Circle - the Ring that hath ever bound the Initiated as One Covine; by Our Covenant of Blood, Seed and the Fire of Spirit!
Yea! By the Five-Rayed Sign of the Hand and the Ever-Open Eye,
I, Alogos, do summon Thee!

CONGRESS

With Laughter entered I,
the Conclaves of the Sabbat.
With orgiastic abandon stalked I,
Thy Wild Caress.
Through the thorn'd and brittle forest,
the purging briars of Ordeal;
through the bleak and tearing gales,
of mortal voice and of bestial cries,
rais'd and join'd in Orison,
Came I unto the Dance of Satyrs,
Came I unto the Horned God's Throng.

Enthroned upon a seat of stone,
from lightning and from fire hewn,
the High Priestess, the Aged Mother,
the Seeress sat as in a dreaming death.
Austere and unmoving,
as the Great Cat of Sphinx's grace.
Charm'd by flames and fumes arising,
by chanted calls and runes entranced,
as though beguiled by the Serpent's Tongue.

Hear ye the Oracle of Ancient Spirit,
spoken by the Daughter of her Voice:-

I *am the Time-wrack 'd Tree of the Desert.*
Like unto a vast and splintered spine,
my Silhouette rears to gore the Heavens;
in scarlet lightnings and amidst
the Star-spated fires, I thrive -
the Naked Icon of all Desire!
Caress ye mine oil-anointed girth,
and upon my boughs, hang ye the Offerings of Thy Heart:
wreaths of sweet flowers and of vines
with tendrils coil'd about such bones
as from Thy Rites shall linger.
Thine own life and that of Beast conjoin,
in bloody libation pour'd out upon my root.
For I am that without whom ye could not be:
the Totem of All-Sustaining Life!

Come unto me, as of old we didst meet
in all most lonely and afeared places.
For there, O' my Fearless Ones'.
Did ye not embrace the Mask 'd and Aged Crone,
and therein find Thy Virgin Pleasures.

Approach ye the Secret Gate of the Temple,
unto which all Flesh aspires.
Come nigh unto the Chosen Priestess.
For in her Shadow lies the Way -
There is the Gate by which I come unto Thee.

Hear ye the Oracles of the Shadow, as spoken by the Spirit that watcheth over the Abyss thereof. Hear ye such Spells by the Horned God given:-

Unto my Self, to One bind All.
All Spirits hearken to my Call.
About me I bid Thee encircle,
as the Spheres around the Sun.
About me I bid Thee encircle,
as the Ten that bindeth One.

By Two, the Twin Twilights that bindeth Day unto Night,
I bid Thee to the Password listen.
Place I my hands upon Thy brow,
as the Crown of Stars that bedecks our Noble Lady.
Place I my hands upon Thy feet,
as Thou shalt touch my cloven hoof.
Thou art adorned with the Heavens.
Thou art shod with the Earth.
Goddess unto Priestess, God unto Priest;
Priest unto Priestess, Man unto Beast -
'Both as One' -
Speak ye these words when first we meet at each Sabbat.

By Three, the Moon's Three Faces find.
By Four, the Earth's Four Quarters bind.

By Five, the Sign of ★ pronounce -
Guard, bind and unite the Gates of Sense and of Circle.

By Six, know ye the Heart of the Fivefold Word of the Flesh.
Walk ye the Path of the Ever-Open Eye, whereby the One Dream is made manifest.

By Seven, unite the Signs and the Vessels of the Twain Powers - as one at the Circle's Heart; there to open the Gate of the Star.

By Eight, draw down the Light of That which is beyond the Point of the Star, and call ye upon the Ancient One of the Spirit.
By the Turning of Season and Sun, celebrate and initiate Our Mystery upon the Earth.

By Nine, the Thrice-Triple Elixir drink!
Therein the Arcana are by Sacrament known.

By Ten, By ⛤ and ⛧ : Our Spirit in the Virgin Flesh of Thee is born!

Abra-Khu-Zraa
444

From Ecstasy to Ecstasy I trace the Sigil of the Will: from the Zenith unto the Nadir, from Horizon to Horizon, I encompass the Kingdom of the Senses.

By this Ouroboric Glyph I ensorcel this Graph of the Sacred Congress Formulae.
By this Charm I enclose the Word-Sigils of the High Sabbatic Arcana as in a Circle closed to the Profane, even as in a Tongue that is Silence in Speech, as in a Cipher of Speech in Silence. This is the Mystery call'd by the Wise - 'Our Sacred Alphabet of Will realised through Pleasure'.

This is the Desire! O' Mighty Earth, bear witness to its Sign.
For by this Sorcery is found the Flesh to bind the Primal Dreamings of I.

ABRA - By the Powers Twain -
Of the Light of the White Noontide Sun in the Crowned Point of Heaven, of the Darkness of the Black Sun in the Abyss of Night -
I walk upon the Sacred Points of the Earth-Sigil.
I outstretch the Hand in the Quarters of the Horizon in the Fivefold Sign of the Secret Pentagrammaton of the Senses.
By the Powers Twain I call upon Thee.
I summon Thee at the Gate of the One Star
and by the virtue of the One Sigil.

KHU - In the Labyrinth of the Sexualities Thy Fourfold Name is hidden, and unto each Letter a Fourfold Meaning is given. By Sign, Act, Word and Vision, the Sacred Quaternary of the Hand/Eye/Phallus/Mouth - the Tetragrammaton of the Sabbatic Mysteries - is whispered at Twilight in the Tongue of the Wise.

It is spoken by the Serpent's Bride,
by She that is the Oracle of the Moon's Light drawn down.
It is uttered by the Serpent's God,
by He that is the Bearer of the Fire - from Star to Sun unto Our Midst.

I am He, I am She, the Ancient One of Spirit,
That goeth forth between the Ways,
That entereth in at the Dawn and the Dusk.
Transform'd am I, the Ever-Becoming Reality of Thee - O' Flesh of Man
- who art the Ancestral Gods, the Mother of the Sea and Stars,
the Father of the Field and the Greenwood Tree!
Horn'd and hooded, mask'd and robed,
in the skins of Beasts and the feathers of Birds;
By Tooth and Talon, by Claw and Hoof -
Thou art the Spirit of all Sorcery!
Thy Name is uttered in the Rhythms of Being,
in the Voice of the Drum and in the Dance of the Sigil's Path;
yea, in the Lines of the Earth it is written!

I stretch forth unto the Crown of Heaven,
the Tree of the World is the Bone of the Back,
And with roots that pierce the turmoil black,
I reach down into the Sunless Palace,
Of Cave and Cavern and Cataract,
to suck the Ancient Serpent's seed,
and trace her dark forsaken track.

Parallel is the Pathway unto the Serpent's undulation.
Double is its Word, divided as the Serpent's Tongue.

As the Hare that leaps before the Battle,
so shall I execute the Maze of my Cunning,
so may I divine from mine own Steps;
yea, so I shall walk upon the Bolts of the Storm.

As the Horse is ridden by Man,
so shall I become the Steed of the Gods.

ZRAA-
The Power of the Quintessence of all Magick,
Incarnate and Ever-Becoming - is Now as 1 - ***the*** *Sole Reality!*

Zsin-Niaq-Sa
333

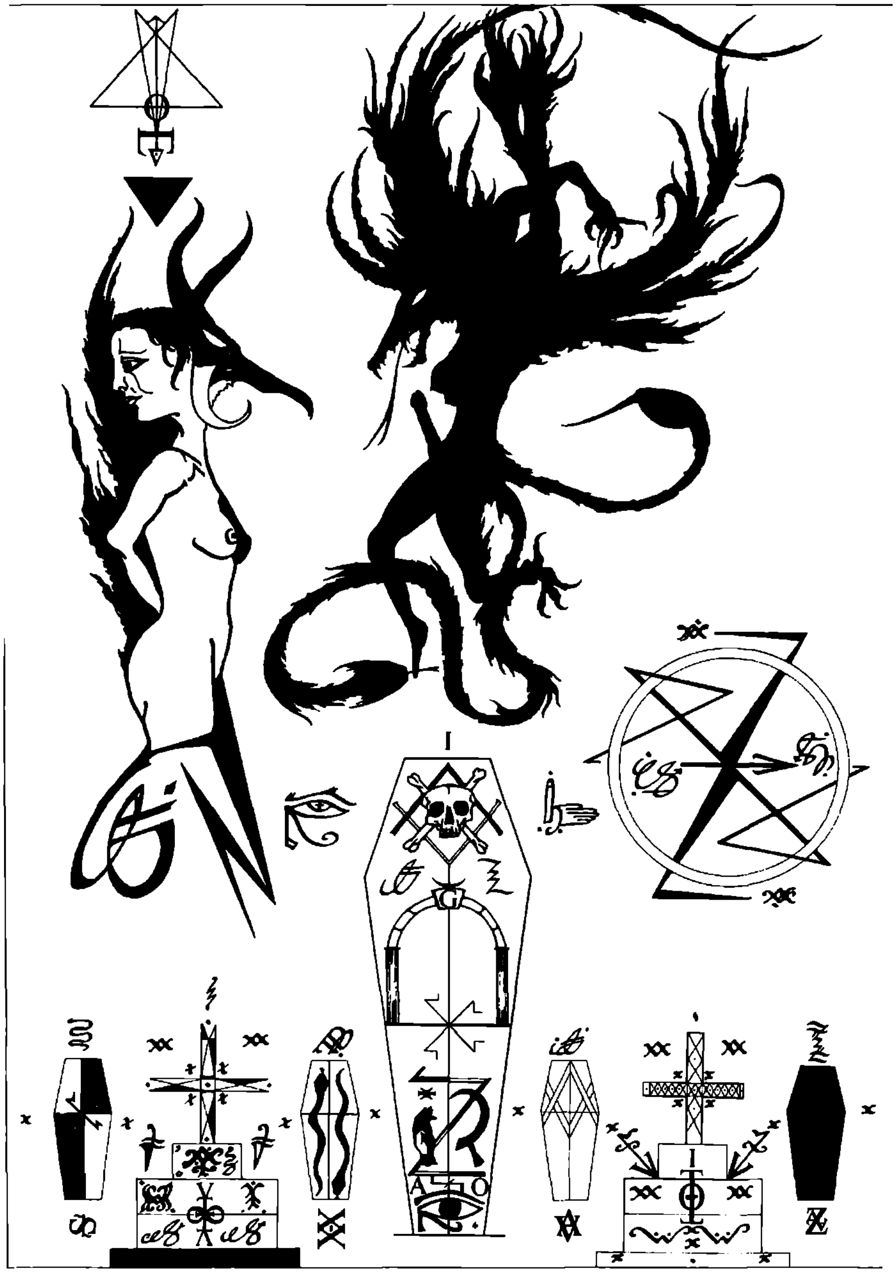
I *am the Equilibrium ofmine own Otherness.*
I become That which I am Not.

From betwixt the Womb and the Tomb of the Millions-of-Forms-of-Being, I go forth as the Sphinx, the Opposer:
the Great Watcher Within.

I am the Sun and Moon Conjunct,
the Body of Shadow that walketh the Paths of the Day,
the Body of Light that walketh the Paths of the Night.

By the Twain Vessels of mine own Powers,
I go forth beyond Thou who art Manifest,
that Thou mayest yet Become.
'The Gate between the Horizons' is the Name of my Name.





EGRESS
Being the Third Rite of the Sabbat

Hekas, Hekas Este Bebeloi.
Evoi Sabbai!
Akherra Goiti.
Akherra Beiti.
AI Zabbat-I.
Ia Apethiui.
Ai Ieghea Albata Ononshu.
AI Zabbat-I.
Hekas, Hekas Este Bebeloi.

THE SUMMONING FOR THE RITE OF EGRESS

I, Alogos Athanateros-Soretanahta, the Death-Mask 'd Effigy of the Great Enchantment, Do bid Thee - Ye Cunning Men and Woman Wise, to hearken unto my Word.
O' Ye that have passed through the Portals of Ingress,
and have attained unto the Varied Pleasures of the Agapae -
I, standing at the Earthen Circle's Heart, do adjure Thee
and do challenge Thee at the Triple Crossroads of the High, Low and Earthly Sabbat, to pass through the Very Gates of Death, to fathom the Secrets of the Sacrificed and the Resurrected Sphinx, and by the Sacrament pour'd from the Chalice of the Sphinx's Blood to claim the Power of All Transmutability.

Once more I do beseech and challenge Thee:
All Powers of Death whilst Living to claim, all Futurity and Antiquity of Thy Being to know and in Thy Present Incarnation to realise Thyself as all Eternity enfleshed.

Hear me, for I am the Undying Youth from Eros and Anteros born,
the Unspeaking and Sphinx-heart'd Child,
the Laughing Satyr of all Joy!
By my Viperish Gaze the World succumbs,
all Hearts are bared to me in Sacrifice.
At my Touch all Flesh to Sensual Pleasure turns. With blazing lusts all passions rise. Nymphe unto me hath All become: an encircling dance of Maenads and Succubi.
Yet rarely shall aught know my kiss, wherein is hid the Breath of Life.
For I am a Solitary Spirit in the Wasteland,
the Totem of all Sensations nigh unto the Mortal Brink of Pleasures and Displeasures that strike with fatal poignancy and hurl Thee,
O' Self-Somnambulist, into the Dark Nocturnal Feast of Black and Secret Reverie.

Mine is this Agapae of Thanatos,
Unto which I call ye, O' my Fetish-Priests.
The Recurring Knell of Thine Obsession
shall solely serve to summon Thee!

Beyond the Myriad Forms of mine Incarnate Being
I cast the Aethyr of I -
All Powers of Death I claim whilst living. All Virtues of Transmutation I claim by the Blood of the Sacrificed and the Resurrected Sphinx of my Totality.

In the Four Gates of the Circle and at the Circle's Heart, raise ye up before the Sight of the Elder Gods an Icon of Thine own Perfect'd State of Entity, fivefold in its extension like unto the Star of Our Covenant of Flesh and Blood. This is the Body of the Sphinx which Thou must sacrifice.

The Offering at the Western Gate

In the Occidental Gate of the Circle fashion the First Icon in Thine own True Likeness... from the Pale Wax of a Candle, such as burneth in the West with the Light of the Dying Sun; from the Pale Earth, taken from the Sun's last shade and from Thine own Shadow cast at Dusk, moistened with the Dews of Twilight and blest with the Bitter Nectars of the Dark and the Waning Moon; and from the Venom of the Serpent, mingled with the Thrice-Triple Secrets of the Crone and blest with the Blood of She whose Full Moon shineth in the Nine Nights of the Aged Witch-Queen.

Let the whole be bound with the Tinctures of Zephyrus and with all such Poisons as bestow the Bless'd Sight, and by all Enchantments of the Occidental Path be purified, consecrated and aligned unto the One True Circle's Heart and Hearth.

Of these Arcane Elements mould an Image in Thine own True Likeness, adorned with such charms and amulets as pleaseth and are pertinent unto the Conjurations of the Western Gate. Conceal this Image within a Vessel of Clay marked with the Sigils of the Arcanum.

This done, and all being to Thy satisfaction, Thou shalt proceed to petition the Ancestral Gods and Spirits of Witchblood to watch over and diligently attend unto the Needs and Requisites of Thy Sacred Purpose.

Then Thou shalt perform the Act of the Sacrifice:- Cast forth the Vessel and its Conceal'd Icon unto the Watcher of the Western Gate. Cast it forth into the Vast Abyss of Water beyond the Gate, and thus fulfil the Sacrifice of Thine Whole Being and the Iconoclasm of its Forms according to the Mystery of the Occidental Path of Our Wisdom.

The Offering at the Southern Gate

In the Southern Gate of the Circle fashion the Second Icon in Thine own True Likeness... from the White Wax of a Candle, such as burneth in the South like unto the Sun at its Zenith; from the Dry Earth taken from Thy Noontide Shadow; from the Dust of Thine own Flesh, mingled with the Blood of She whose Full Moon shineth in the Night of the Moon's Death; from the Sand of the Wilderness and the Jewel at the Desert's Heart - form'd where the Offering of the Satyr is spilt unto the God beneath the Sun at its Height; and from the Honey'd Elixir of the Lion, mingled with the Black Nectar of the Moon and blest with the Sole Secret of the Witch-Queen's Corpse - She who passeth into the Place of Death and who raiseth Herself up in the Illuminate Darkness of the Opposer - who is Our God and Death Itself.

Let the whole be bound with the Tinctures of Notos and with all such Poisons as give the Bless'd Sight, and by all Enchantments of the Southern Path be purified, consecrated and aligned unto the One True Circle's Heart and Hearth.

Of these Arcane Elements mould an Image in Thine own True Likeness, adorned with such charms and amulets as pleaseth and are pertinent unto the Conjurations of the Southern Gate. Conceal this Image within a Vessel of Clay marked with the Sigils of the Arcanum.

This done, and all being to Thy satisfaction, Thou shalt proceed to petition the Ancestral Gods and Spirits of Witchblood to watch over and to diligently attend unto the Needs and Requisites of Thy Sacred Purpose.

Then Thou shalt perform the Act of the Sacrifice:- Cast forth the Vessel and its Concealed Icon unto the Watcher of the Southern Gate. Cast it forth into the Vast Abyss of Fire beyond the Gate, and thus fulfil the Sacrifice of Thine Whole Being and the Iconoclasm of its Forms according to the Mystery of the Southern Path of Our Wisdom.

The Offering at the Eastern Gate

In the Eastern Gate of the Circle fashion the Third Icon in Thine own True Likeness... from the Red Wax of a Candle, such as burneth in the East like unto the Risen Sun; from the Red Earth, taken from Thy New-born Shadow cast at Dawn, moistened with the First Dews of the Morning, and blest with the Sweet Nectars of the White and the Waxing Moon; and from the Elixir of the Eagle, mingled with the Thrice-Triple Secrets of the Maiden and blest with the Blood of She whose Full Moon shineth in the Nine Nights of the Virgin.

Let the whole be bound with the Tinctures of Eurus and with all such Poisons as bestow the Bless'd Sight, and by all Enchantments of the Oriental Path be purified, consecrated and aligned unto the One True Circle's Heart and Hearth.

Of these Arcane Elements mould an Image in Thine own True Likeness, adorned with such charms and amulets as pleaseth and are pertinent unto the Conjurations of the Eastern Gate. Conceal this Image within a Vessel of Clay marked with the Sigils of the Arcanum.

This done, and all being to Thy satisfaction, Thou shalt proceed to petition the Ancestral Gods and Spirits of Witchblood to watch over and diligently attend unto the Needs and Requisites of Thy Sacred Purpose.

Then Thou shalt perform the Act of the Sacrifice:- Cast forth the Vessel and its Conceal'd Icon unto the Watcher of the Eastern Gate. Cast it forth into the Vast Abyss of Air beyond the Gate, and thus fulfil the Sacrifice of Thine Whole Being and the Iconoclasm of its Forms according to the Mystery of the Oriental Path of Our Wisdom.

The Offering of the Northern Gate

In the Northern Gate of the Circle fashion the Fourth Icon in Thine own True Likeness... from the Black Wax of a Candle, such as burneth in the North with the Light of the Sun shining at Midnight; from the Black Earth of the Tomb, taken from Thy Shadow cast by the Full Moon's Light; from the Ashes of the Pyre, wherein consumed are the Sacraments of Our Flesh and Our Agapae; and from the Blood of the Bull, mingled with the Thrice-triple Secrets of the Whore and blest with the Blood of She whose Full Moon shineth in the Nine Nights of the Great Mother.

Let the whole be bound with the Tinctures of Boreas and with all such Poisons as give the Bless'd Sight, and by all Enchantments of the Northern Path be purified, consecrated and aligned unto the One True Circle's Heart and Hearth.

Of these Arcane Elements mould an Image in Thine own True Likeness, adorned with such charms and amulets as pleaseth and are pertinent unto the Conjurations of the Northern Gate. Conceal this Image within a Vessel of Clay marked with the Sigils of the Arcanum.

This done, and all being to Thy satisfaction, Thou shalt proceed to petition the Ancestral Gods and Spirits of Witchblood to watch over and to diligently attend unto the Needs and Requisites of Thy Sacred Purpose.

Then Thou shalt perform the Act of the Sacrifice:- Cast forth the Vessel and its Conceal'd Icon unto the Watcher of the Northern Gate. Cast it forth into the Vast Abyss of Earth beyond the Gate, and thus fulfil the Sacrifice of Thine Whole Being and the Iconoclasm of its Forms according to the Mystery of the Northern Path of Our Wisdom. Thus is fulfilled the Sacrifice of the Sphinx of the Four Elements - the Iconoclasm of the Millions-of-Forms-of-Being as They are existent and visibly made manifest within the Four Physical Elements.

Of the Double-Vessels

Duplicate each of the Four Vessels of Clay, and within each Thou shalt place the respective visible relics of the Four Elemental Vessels of the Sacrificed Sphinx. These Double-Vessels shall serve as the Reposoires of the Ancestral Gods and Spirits of Witchblood, for They are the Bestowers of Newborn Flesh to the Resurrected Sphinx.

The Offering at the Cross'd Roads of the Sabbat

At the Circle's Heart, where meet the Paths of the Empyrean, Earthly and Infernal Circles of the Sabbat, fashion an Image in Thy True and Secret Likeness... from the Fire at the One Circle's Heart, that burneth with the Secret Flame of Our Ancient Spirit; from the Shadow cast by that Fire; from the Invisible Relics of the Four Vessels of the Elemental Sphinx; from the Fourfold Elixir of Man, thrice-blest with the Thrice-Triple Nectars of the Perpetuity of the Feminine, and united in that Single Secret - wherein the Goddess entereth the Sanctuary of Death and the Twain are made as One; and from the Secret hid in the Blood of all Living, distilled and refined in the High Sabbat's Graal.

Let the whole be bound with all Tinctures of the Sacred Gestures and the Fourfold Word of the Agapae, and be empowered by every Malady and Dis-ease of Being - whereby one may procure that which transformeth the Leaden Hand and Eye into a Single Oracle of the Divine and Golden Stature.

Of these Most Arcane Elements mould an Image in Thy True and Secret Likeness, adorned with the Cryptograms and Talismans of the Twenty-Two Letters of the Sacred Alphabet as Thou hast reified them through the Eight Paths of Our Wisdom.

Seal this Image within a Vessel of the Azoth, (ever closer with each working unto the Very Form of the Quintessence), and let this Vessel be graven with the Eleven Sigils which open the Cells of the Quintessence - even as Thou hast dreamt of them therein by the Power of Thine own Magistry.

This done, and all being to Thy Perfect'd Will, Desire and Believing, Thou shalt proceed to petition the Elder Gods and the Genii of their Sacred Cipher to watch over and to diligently attend unto the Needs and Requisites of Thy Sacred Purpose.

Thou shalt then perform the Act of the Sacrifice:- Cast forth the Vessel unto the Great Watcher Within. Cast it forth into the Vast Abyss of the Night-Sky, even unto the Void that is beyond the Gate at the Circle's Heart. This is the Bless'd and Mighty Death! Most Holy is the Cry of its Bliss!

Thus is fulfill'd the Sacrifice of the Sphinx, the Iconoclasm of the Visible and the Invisible Forms that have bound Thee unto their Circumstance. Thine Earthly Vessel shall fall into that Black and Secret Reverie that is called 'The Sleep of Thanatos'.

Thus attain'd, the Flesh is now the Empty Vessel awaiting the Resurrection of the Sphinx - the rekindling of the Secret Flame, whose Torch shall be borne unto the Heart's Shrine by the Hands of the Ancient Ones of Spirit.

EGRESS AND POST-EGRESS FORMULAE

Know that the 'Sacrifice' of Thy Spirit unto the Void hath but an Appearance of Death. It is in Truth caused by the Passing of the Spirit beyond the grasp of the senses belonging to Thy Physical Form.

By means of a natural reflex Thy Stellar Form, which Thou hadst cast forth into the Night-Sky, shall return unto its Mundane Abode - the Vessel of Flesh. Thou shalt awake from Thy Sleep-amidst-the-Dead and it shall seem that Thou hast awoken from a Profound and Curious Dream, and that Thou art possess'd of both Memories and Knowledge which are familiar and yet new. This is the Harvest of Wisdom gathered by Thy Body of Light.

By the perfection and careful application of the Arcane Method of the Egress Rite Thou shalt leap forth unto the Zones of Power that are both Stars and the Spaces between Stars. Thou shalt walk the Crooked and the Straight Paths, Thou shalt learn of the Angles of the One Sigil and of the Secret Means of Ingress unto the Foci thereof - the Hidden Cells of the Quintessence.

Remember that such Knowledge as Thou art able to receive must be used to its full if Thou art to advance yet further. If Thou shouldst gain some Sigil or Word of Power, then must Thou use it with due care, as it will afford much protection. For None shall protect Thy Spirit in the Paths of Egress if Thou art not diligent to employ the correct Signs of Power. And who **shall** oversee Thy Flesh as it lies in Death?

In the Instant of Egress let Thy consciousness become immersed solely in the Ekstasis of the Particular Sigil of the Working - this is the Key.

The Sacrifice of the Shadow

As the Body of Light ascendeth, so the Body of Corporeal Substance descendeth into the Sleep amid the Dead (this Sleep having the Semblance of Death), the Flesh becometh wholly Shadow and by virtue of its magical ambience is attractive unto all manner of Ancestral Shades and Spirits.

Prior to the moment of Egress the Sorcerer should make petition unto these Spirits, offering himself thereto as a Sacrifice. For it is said that the Ancestral Shades will flock unto such an Offering that they may perchance regain some small spark of Light and Life, and if such Spirits be of Sorcerers Past then it is to partake of Magical Power that they draw nigh unto such a Sacrifice, thereby arousing their own dormant powers and knowledge. Also Spirits of Bestial and Elemental Form shall gather, that they may taste of the Shade of a Living Man; this being advantageous to their own evolution. The Sacrifice of the Shadow is not simply a Veneration of the Ancestral and Totem Manes, it is an Initiation and a Rite of Transformation.

Know ye this, that in the Feast of the Manes upon the Sorcerer's Shadow there is a great change undertaken like unto the Metamorphic Integer of Death Itself. For in reciprocal veneration of the Sorcerer, the Ancestral and Totem Manes give unto him a Body of Greater Magical Virtue, and cause in him the Awakening of Ancient and Forgotten Atavistic Powers.

As the Body of Light goeth forth and is under the Dominion of the Aethyric I, that is, the Sum of the Millions-of-Forms-of-Being that are Existent - so the Body of Shadow goeth forth and is under the Dominion of the Autochthonic I, that is, the Entity of the Negatively Existent.

A Spell for Binding and Controlling the Gods, Involving an Application of the Egress Formulae

There is a certain application of the Egress Formulae involving the use of a Vessel as a Simulacrum of the Universe:-

Of the Fifth and Secret Vessel, formed in the Azoth and to be sacrificed at the Cross'd Roads, Thou shalt fashion an Earthen Image: a Fetish-Charmer's Urn of Clay, ornate with all the symbolism conveying the Powers, of the True Vessel of the Quintessence.

Within the Clay Urn the Sorcerer shall conjure the Powers and Entities of the Universe as he so will, and these, dwelling within his own microcosmic creation, are thus necessarily his Servitors. In a Stasis of Being the Gods are held captive and obedient, and thus - in harmonious concordance with the Egress Rites and the Formulae performed by the Sorcerer - his Edenic Simulacrum is likewise controlled and transmuted.

Of Worship Beyond the Death of Icons

Fear not when summoning a God at the Crossroads of Death. For if the Invoked is but a mortal god of man, then it is bound unto Thee and to all that are of the Witches' Blood; and if the Invoked is a True God of the Elder Races, then the Rites of Death shall serve as a means of Secret Worship.

By the Iconoclasm of the gods of man the Sorcerer shall harvest the Powers of the Aeons' Faith. Thus, O' my Beloved, Thou shalt obtain those Secrets which the Transient Icons of the Everlasting Gods have veil'd throughout the Ages. Yet if those Powers veil'd by the Icon have independence beyond the Passing Faiths of Man, then such do most assuredly belong unto a God of the Elder Races. Unto such a Divinity the Iconoclastic Formulae of the Egress Rite shalt be as an Act of Worship and Honour; for seeing that Thou hast wisdom to seek beyond the mortal Icons of Power, the Elder Gods may commune with Thee. Thus Thou Mays convene in the Aats beyond the Eight-rayed Star of the Earthly Sabbat, and thus Thou shalt commune with the Gods that were before the mortal gods of mortal man.

If that which ye summon in the Place of Death be hostile unto Thee, then the Grand Sigils of the Aats and the Starlit Sign of Xenar shall suffice to protect Thee.

Walk not beyond the Visions granted unto Thee until Thou art the Master of those Powers which granted them.

INVOCATION/EVOCATION FORMULAE USED IN THE EGRESS RITE

Formula the First

Body of Light, Ascend!
From the Fire of the One Star, be ye forged
and to the One Star be ye sent.
By its Light be ye guided!

Walk ye the Ways of the Ladder of Heaven.
Mark ye the Steps and know ye their Names.

Climb ye the Straight Pillar unto the Cynosure.
Climb ye the Old Tree and know well its Tines.

Body of Shadow, Descend!
Where reach the roots of that same Tree.
Body of Flesh all Darkness become!

Formula the Second

As the Eye that ye see not, yet sense;
As the Hidden One that is called forth from the Void between the Stars of the Geminus;
As the I that ye know not, so dwell I apart from this Act -
as an Overseer of my Self.
Yet dwell I not in Death's Quarter.

Formula the Third

I: Autochthon, here call'd 'Sotoza', the Great Watcher Within.

In the Stance of Thee is the Flesh poised, yet of Thee is Unknowing.
Solely of Shadow hath it become - And 'I' in I shall here dwell apart.

Negatively Existent am I,
that mine Energies be not encircled and by Circumstance be made Existent as 'Nature'.
Neither am I bound to Will, nor Summoned in Knowing.
Unto the Bless'd and the Wise of the Elder Cultus of the High Sabbat,
Unto such as are privy to this Secret Rite and are of the Old Worship,
to such some Sign is here given that will serve as the Key.

Know ye that I am a Conclave of the Formulae of 'Self.
Totem unto me and as Twin-Pillars to this Gate are the Stars called 'Castor and Pollux',
As Twin Children unto the Great Double House -
that is yet the Greater Geminus.
In the Syncopation of their Duality, as in the Womb Celestial -1 am!

Yet not to Birth am I given:
Insufficient Possibility hath the Existent to articulate mine Arcanum.
Immanent of the Whole am I,
yet dwelling solely in the Infinities of its Division.
All that may be proceedeth from mine Eye,
yet naught that liveth may meet my Gaze.
The Sum of all Senses in the Power of the Sight, such is my Blessing, such is my Curse.
Here 'I' may write of I, yet I am ever as a True Secret hid!

EGRESS CONSUMMATUM

I: Alogos vel Athanatos, Zoa-Ka-Azoa;
The Triune Body of the Sorcerer made Perfect through the Arcanum of Egress, transmuted into the Very Form of the Quintessence by the Great Enchantment which is Death Itself.
Upon the Four Paths of the Tetragrammaton I have offered the Vessels of the Sacrificed Sphinx -
Slain am I upon the Cross of the Earthly Rite.
Slain is the Body of Light in the Zenith of the Luminous Abyss.
The Body of Flesh becometh the Shadow, and unto All that are of the Mighty Dead it is the Feast of Return. By this Enchantment I am the Resurrection of All that I have been.

Slain am I upon the Triple Axis of the Sabbat -
Empyrean, Earthly and Infernal.
I cast forth the Body of Light into the Forge of the First Star.
I cast forth the Body of Shadow into the Tomb of the One Antecessor.
I walk hand in hand and eye to eye with the Living and the Dead of all Bless'd and Wise.
I cast the Body of Flesh unto the Four Gates and to the Four Winds which speak their Spells - Slain am I unto That which is beyond the Circle of Possibilities.

I go forth in the Body of Light, Perfect'd into the Abode Empyrean.
I am He, I am She, the Ancient One of Spirit enthroned at the High Sabbat of the Ages.

I go forth in the Body of Negativity, Perfect'd into the Abode Infernal.
I am He, I am She, the One Antecessor of the Covine of all Initiated Entity.

I go forth in the Body of Flesh,
Perfect'd into the Kingdoms of the Earth;
There is no member of my Body that is devoid of a God.

I raise up the Vessels of the Sacrifice as the Temple of Those that exist within and beyond the Circle of this Spell.
I am He, I am She, the Sphinx unto All that Is and Is Not.
Azoa - Ka - Zoa: I

THE ARCANUM: I - AZOTHOS

Claim I thus:- The Alpha and Omega of Zoa/Azoa, called the 'Geminus', syncopated and united.

The Geminus:-
The Continuum of the Goddess (Call'd 'Life'), the Abyss of the Non-Integral, the Omnipresent Point as the Focus of the Three.
The Continuum of the God (Call'd 'Death'), the Sole Integer of Change, yet the Protean State of the Non-Modality of Being, the Omnipresent Point as the Focus of the Four.

Between the Two Points is the Line: | = Sigil of I.
The 'Line' is the 'Point' of the One Intersection: Conceive of Unity as Void.

The Unity of the Female and the Male is given in the Glyph of the Hermaphrodite, yet its reality is the Child. Omit the 'Glyphs' of Unity from between all Dualities, and thus create a Void of All-Potential-Unity - itself being a Unity-of-Absence, the Omnipresent Intersection of all Paths. Within this Void-between-Dualities is the Latent Being of all Complexity, call'd 'The Autochthonic I' - the Negative reflex of the Aethyric I.

In Congress form ye the Creative Void, the Reality, not its Symbols.
Thus is the Child born, the Aethyric I going forth in its Totality of Forms as the Void of Unity-of-Presence, the Manifest Alogos, the Child to whom all Things and all Times are Parents, Divine and Mundane. The Whole Incarnate as Now in the Perfected One of Arte.

0 - (All: The Void as Unity-of-Presence) Autochthonic I: By Duality (by the Void Between) 'I' without I: (The Void as Unity-of-Absence) Aethyric I - 0

0 - (All: The Void as Unity-of-Absence) Autochthonic I: By Duality (by the Void Between) I without 'I': (The Void as Unity-of-Presence) Aethyric I - 0

The Interchangeability of the Void-Forms and their Symbols exhibits the Possibility of Unity not solely as Glyphic Combination but as realised in (the Space of) its own omission.

I - ALOGOS ZO-I-AS

Sotoza - Azothos, the Ancient One of Spirit.
I am He, I am She, the Sphinx whose Silence surpasseth the Word, the Aion of Aions, whose Cipher - a Rebus of Sensation for Sigil... for Posture, forever linked in the Sabbat's Dance of Ekstasis - hath its Meaning in its Division.

I am He!
The Soul that informeth the Root of the Powers of Sept Sah and Azoa.
Anterior am I to that Icon of the Rite, the Image of the Man in Black,
Call'd 'The Devil of the Sabbat' - He of the Grand Array,
whose Flesh is of all Darkness Wrought.

I am She!
The Soul that informeth the Root of the Powers
of Sept Khepesh and Zoa.
Anterior am I to that Icon of the Rite, Call'd 'The Queen of Elphane';
the Image of the Perpetuity of the Feminine.
In me hath all Desire evolved before in Woman it was made Deity.

I am He, I am She, the Proto-existent,
the Soul that informeth the Image Aethyrick,
the Xoanon of I Absolute.
All Nature is its Form Sigillick, omnipresently realised.
Unto the Embodied Race of Man, I am the All-Father and the Creatress of All Living, and betwixt this Geminus Divine is my Spirit's Gate.

For I am the Dweller Between, the Opener of the Way 'twixt Stars Twin unto Sight, 'twixt Stars Twin in Syzygy.
My Gate is marked with the One Sign of Sept.
Anterior am I to that Brightest of Stars, wherein lies the Focus for the One Continuum of all Sorcery: I Alogos Zo-I-As.



I Alogos Zo-I-As, here be summoned:-

By the Power of the Three Rites; by the Power of the Sacred Alphabet in its Purity of Form as the Twenty-Two Letters divided between the Eleven Cells of the Quintessence; by the Power of Ingress to and from the Aats; by the Power of Congress - the Agapae of Zoa and Azoa; by the Tetragrammaton of the Hand/Eye/Phallus/Mouth; by the Pentagrammaton of the Five Senses; by the Power of Egress - the Sacrifice of Form as bound by Circumstance, whereby all Incarnations are lived as Now; by the Slaying of the Shade and the Casting forth of the Manifold Ka - the Millions of Forms of I; by all Formulae - Praxis, Teletai and Telesma; by Gate, Portal and Watcher; by Charm and Chant and Will Intent; Yea! by all Powers of the Arte Arcane am I made in the Secret Image of Thee whom I here summon.
So Mote It Be!

THE CIRCLE CHANT OF THE SABBAT
AS USED IN THE CLOSING OF A RITE

Circle of Azoth, Circle of Zraa,
Great Sigil of the Round Dance!
Three Times round Thy Sign I trace,
with stealth of Heart and stealth of pace,
to bind all Power raised in this place.

Circle of Azoth, Circle of Zraa,
Great Sigil of the Triune Void!
Horizon of all Sorcery,
Heart and Womb of the Ancient Earth!
Bind Thou this Spell, and give it Birth!

Here endeth ZA-I-ADEN
Part the First
of
The Book of the Sabbat

THE BOOK OF THE SABBAT

TIDHIANNOS - ORO ZODA HAIADA

Part the Second: The Azoetic Formulae
Being the Formulae of the Eleven Cells of the Azoth



THE CALL OF I

I: Alogos vel Azoth,
The Arcane Cipher of the Body as Silence.
Aeon Achronos - the High Sabbat of the Ages.
The One Sigil: from all Glyphs reduced, the Origin of the Infinities.
The One Book: the Unwritten embodied, the Grimoire read in the Aethyrs.

In Countless Incarnations realised: the Remote Self projected upon the Matrix: Time.

In all Finite: My Pleasure be taken.

In I-Sexuality the Body's Whole Force obsess'd and bound unto the Secret Will.

In All-Sensuality empowered with Unbound Love: Affinity unto all Nature.

By Sound - the Word and the Note,

the Chosen Aires evoked, resonant in concord with I that invoke.

By Rhythm, the Delineation of the Paths.

By Dance, the Unity of the Postures.

All Senses enflame in their Secret Conjunctions.

To the One Continuum of Ekstasis the Concurrence of all Aeons.

INVOCATION OF I: THE GOING FORTH OF I THROUGHOUT THE TWENTY-TWO LETTERS OF THE CIPHER

I: Alogos vel Azoth, by mine Hand/Eye/Phallus/Mouth pronounce the Spell of the Cipher, and thereby I ensorcel and bind all Powers of the Arte Magical unto the One-Pointedness of my Will, Desire and Belief. Thus becomest 'I' the Living Word of the High Sabbat of the Ages.

I go forth within the Existent and the Negatively-Existent, upon all Points and upon all Paths of the Sacred Alphabet. Within mine Entirety I articulate the One Sigil of Primal Interconnectedness. I become the First-to-Live and the Last-to-Die of all Witchblood - the Ensorcerer of the Magical Quintessence within and beyond the Circle of all Possibilities. Evoi Sabbai! Such are my Words:-

I go forth upon the Point and upon the Paths of the First Holy Letter:-
Becomest I the Sole Initiator.

I go forth upon the Point and upon the Paths of the Second Holy Letter:
The Secret Knowledge of the Rites and Mysteries is given unto me;
becomest I the Body of the Sigillick Grammar of all Magick,
the Living Effigy of the Twain-as-One: the Goddess and the God.

I go forth upon the Point and upon the Paths of the Third Holy Letter:-
The Three Roads of Sentience extend from my Unity. In the Thrice-triple Elixir of Witchblood, as within the Primordial Ocean of all Created Life, have I mine Entity made manifest.

I go forth upon the Point and upon the Paths of the Fourth Holy Letter:-
The Four Roads of Existence extend from my Unity. I exist in Life and in Death.
At the Cross'd Roads of mine own Self-Pantheon the Powers of the Elder Gods convene and from thence do emanate throughout the Millions-of-Forms-of-Being. Their Names and the Names of their Names are known unto me.

I go forth upon the Point and upon the Paths of the Fifth Holy Letter:-
By the Vessels, Gestures and Postures of my Bodies of Light, Flesh and Shade I celebrate the All-Agapae of my Divisions - I reify and rarefy the Desires of the Universe.
Becomest I the Rebus of Will realised through Ekstasis.

I go forth upon the Point and upon the Paths of the Sixth Holy Letter:-
By the Arcanum of the Pentagrammaton I unite the Stars Within unto the Stars Without, the Aeon unto the Instant. By the Word of the Sabbatic Pentalpha I give Flesh unto the Gods and feeling unto all Flesh.

I go forth upon the Point and upon the Paths of the Seventh Holy Letter:-
I marry the Geminus of every Duality within and beyond their Forms.
I engender the Visible and the Invisible Children of the Elder Gods.
I make Sensation to know Breath amongst the Living.
The Remembrance of every Secret is mine.

I go forth upon the Point and upon the Paths of the Eighth Holy Letter:-
I extend mine Entity into the Paths of Emanation, I withdraw mine Entity unto the One Point of their Origin. In every Direction and Dimension I link hands with Thee, who art the Refractions of I: the Living and the Dead of all Bless'd and Wise. I conceal Our Circle with the True and the False Iconostases of Belief. Mine Eye hath Sight and mine Heart discernment to bear witness unto the New and to recognize the Old, and to transmute both unto the Eternal. From the Pointal Omnipresence of I unfoldeth the Eight-Rayed Star and Cross of the Sabbatic Rite.

I go forth upon the Point and upon the Paths of the Ninth Holy Letter:-
Having Sight in my Shadow I go forth beyond the Darkness of Sleep and Death into the Aires of the Unknowable. By mine own Hand I bring forth into the Light the Secrets unbegotten of any God.

I go forth upon the Point and upon the Paths of the Tenth Holy Letter:-
With the Mouth of the Elder Gods I feast upon the Flesh of all Living. I sup the Blood of men and the ichor of the mortal gods of men. By the Holy Arthame I sacrifice All unto Itself, that I from all Circumstance of Corporeality may be unbound. I pour the Libation of the Aeon's Blood into the Graal, and therefrom I am born anew in every moment.
I go forth upon the Point and upon the Paths of the Eleventh Holy Letter:-
I have dominion over the Motion of the Visible and the Invisible Singularities of the Existent and the Negatively-Existent.
With the Word of I, and by the Orison of Conjuration, I rotate the Circle of Possibilities; I make known the Oracles of Truth wheresoever I place the Enchantment of my Hand.

I go forth upon the Point and upon the Paths of the Twelfth Holy Letter:-
With the Holy Staves of Arte I smite the Earth as the Drum of my Power. With my Dance I pronounce the Rhythmogrammatrix of the Cipher. Becomest I the Steed of the Gods.

I go forth upon the Point and upon the Paths of the Thirteenth Holy Letter:-
I cast forth mine Hand and Eye beyond their own Corporeality. Darkness is upon my Sinistrality and Light is upon my Dextrality. In alternation I have Sight in Shadow and in Light beyond the Horizon of the Manifest. I sacrifice the Senses of Temporality that I may possess the Vision of the Eternal. I have made Pain the Teacher of mine Understanding. I have made all Curses to bless me.

I go forth upon the Point and upon the Paths of the Fourteenth Holy Letter:-
The All-Innocent Babe am I. Mine Hand and Eye behold the Light of the First Star reflected in all things. Ever-Virgin am I unto each Passion of the Heart and Body. Makest I the Sacrificial Offering of the Virgin Sexualities unto the Living Gods that are in their Temples o'er all the Earth. By the Waxing Light of my Rising from Darkness I illumine the Universe as at its own Becoming.

I go forth upon the Point and upon the Paths of the Fifteenth Holy Letter:-
Becomest I the Transmutability of Form. Within me are the Powers of the Enchantments of Sab. I go forth in whatsoever shape I desire and there is naught to obstruct me save the Otherness of my Self, and that I shall become in Time. By my Dance of Transformation I unite the Forms wherein are the Powers of the Gods. Becomest I the Master of the Shrine in every Temple.

I go forth upon the Point and upon the Paths of the Sixteenth Holy Letter:-
Becomest I the Fullness of Light to illuminate the Darkness. All things shall come in time unto the Bed of mine Agapae; all things I shall sustain for a season at the zenith of Ekstasis. I offer myself entirely and with equanimity unto each and every State of Entity and Sensation, that I may bear the Children of every Possibility of Being. Through Perfect Whoredom unto every Sensation I become the Mother of all Being.

I go forth upon the Point and upon the Paths of the Seventeenth Holy Letter:-
Unto All I am the Opposite -1 go forth Backwards-Between.

I go forth upon the Point and upon the Paths of the Eighteenth Holy Letter:- I align the First Star unto every Sun in Heaven. I align the Visible and the Invisible Points independently of their Spatial Positions unto the Singularity of the Ensorcelled Point of

Conjuration. Unto the Spell within the Mouth of the Sorcerer I bestow the Command of every God. Such are my Words - the Silence enfleshed.

I go forth upon the Point and upon the Paths of the Nineteenth Holy Letter:-
Becomest I the Aged One, by whose Hand the Ordeals of Initiation are weighed against the Hearts of the Wise. By mine Arte I transmute all Pain into Pleasure, all Sensations into Wisdom, all Wisdom into the Cunning of mine Arte. By the falling of the Sign Khepesh, by the Waxing of Darkness, I lead both the Living and the Dead unto the Bed of mine Agapae. By the Waning Light of my descent into Darkness I illumine the Universe as at its own Un-Becoming.

I go forth upon the Point and upon the Paths of the Twentieth Holy Letter:-
I walk upon the extremities of the Paths of Emanation. I circumambulate the Horizon of the Aats. Becomest I existent within the hypostasis of mine own equilibrium within the Sinistral and the Dextral Bodies of I. Exist I in simultaneity at and between the Four Gates of the Circle; from thence goeth forth mine Hand and Eye to summon the Intelligences of the Eleven Cells.

I go forth upon the Point and upon the Paths of the Twenty-First Holy Letter:-
By the Reorganization of Will, Desire and Belief through their own rarefaction within the medium of the Azoth, I prepare the Quintessence at the Doors of the Earth. Makest I an Open Way for the Faithful Gods into the Circle of Witchblood.

I go forth upon the Point and upon the Paths of the Twenty-Second Holy Letter:-
Becomest I the Flesh of the Spell that I pronounce. Becomest I Magick Entire.

I go forth upon and betwixt the Twenty-Two Points and the Four Hundred and Eighty-Four Pathways of the One Sigil. Becomest I the Ancient One of Spirit.

AAITH, BHVE, GHERYN, DIEW, HER, WEIK, ZSA-YM, GNO, TEU, IUG-KA, KHVA, HLA-UL, MEIR-KRUS, NEK-AA, SI AH, PEU-REITH-A, XOH-IR, TZA-XO, QER, RTHA, SER, ZOT. ZOT-A.

FIAT HEKA!

THE VISION OF THE MAP

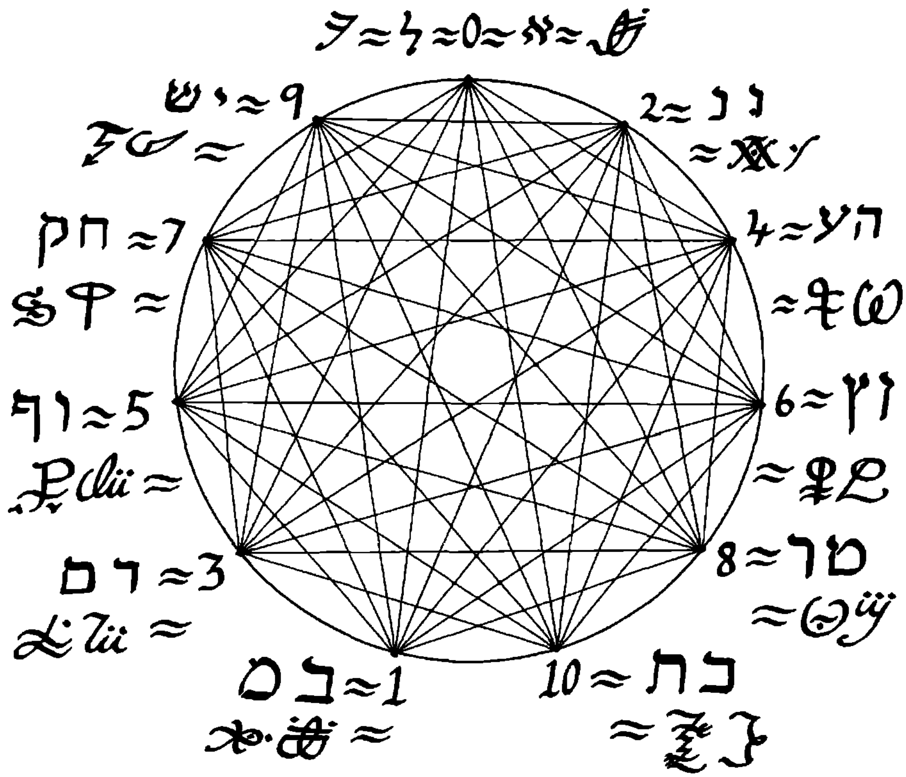
In Cycles of Orbit and Revolution,
the God's Round Dance of Nature's Whole,
where Chaos and Order are ever from the Truth astray;
where, betwixt Star and Stone and Spirit spun, a Web -
a Complex Net Incalculable, of Vast Unreason 'd Geometry:
the Pulsing Veins of Aether hung on Primal Man's Divinity.
Of this my Dreaming Spirit glimps'd,
a Sigil 'pon all Space engraved, Called 'The Map of Possibility'.'

On four sides of the Sigil stand, Four Gods watching, hand in hand.
Two Male, Two Female, One at each Quarter:
Father, Mother, Son and Daughter.
And in a Fifth, their Unity seal'd:
the Dreaming Watcher's Soul Concealed.

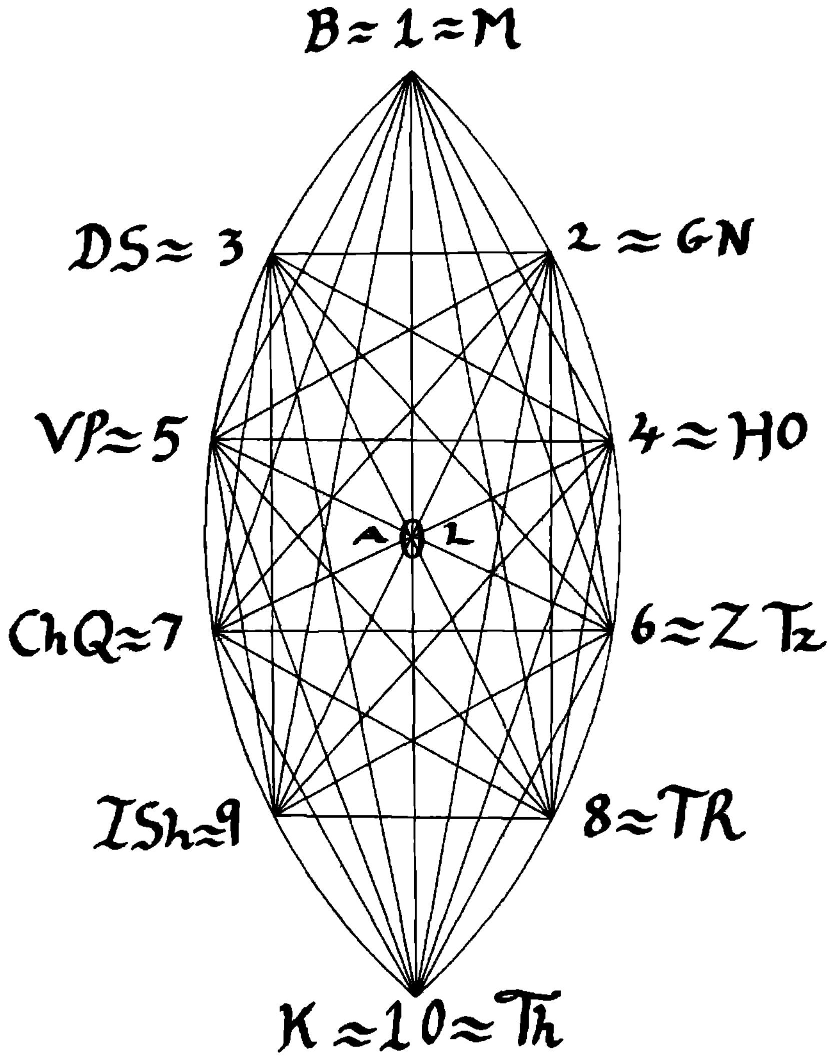
Fire and Water, Air and Earth,
in Myself encircled as a Womb Gargantuan,
swarming Births and Emanation in Volcanic Potency,
suffusing Spirit throughout Matter by Self-Sexuality,
transcending, embracing the regiment'd Sexes -
Male, Female and Androgyne,
and through coeval aeons expanding a Self-Pantheon Divine!

CONCERNING THE SIGILLUM AZOETIA (OR MAP OF POSSIBILITY)

The Map, in its Twin Forms as Positive and Negative, is the Azoetic Key, whereby the Eleven Cells, the Arcana Numerical, are united, multiplied and divided between the Twenty-Two Letters of the Sacred Alphabet. The fullness of this interconnection is symbolised by the Four-Hundred-and-Eighty Four Pathways of the Map. Each Pathway (the line equating with the Sigil of I) is a fundamental state or modality of entity, a Continuum of Sentience as determined by the perspectival limits of awareness within a specific realm of existence. The Letters encrypting the terminal polarities of each individual pathway are the arcane determinants of possibility in a given stasis of Being and may be understood as the Polarities of Selfhood. Each line upon the Map is a particular facet of the Totality of Possibility and is a Vital or Integral State of Self amidst the Millions-of-Forms-of-Being.



i. Sigillum Azoëtia: As Dreamt.



ii. Sigillum Azoëtia: Waking Reification.

The Sigillum Azoetia is thus a symbolic representation of the Aethyric I or Total Being. Each Point is a Zone of Power and Emanation, the Celestial Parallel of the Physical Chakra, and thus the Sigillum Azoetia may be considered as a Map of the Vital Currents within the Human Body and of the Stellar Aeonic Currents within the Universe. The Points are referred to as 'Aats' meaning House or Cell, and are understood as the Doors of Emanation for the ingressing powers of the Elder Gods.

The Spaces between Paths represent the Non-Integral States and the Voids of the Non-Modality of Being; these being the Aires and Dimensions lying between the Realms of Existence as defined by the Sacred Numbers and Letters.

$22^2 = 484 = 11^2 \times 4$
$4 = \pm 1 \rightarrow \pm 10$ (B M - K Th)
$\pm 10 \rightarrow \pm 1$ (K Th - B M)

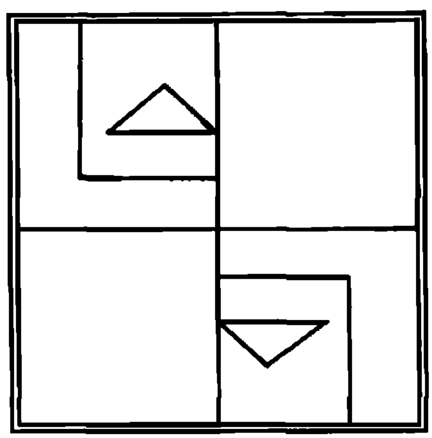
A Note Concerning Conjurations and Formulae

It is important to note that within the Conjurations of the Sacred Letters the Genii of each Letter are frequently addressed as though being both singular and plural simultaneously. This is due to the aggregate nature of these Genii as the Sum Bodies of Spirits, Powers and Entities united within the Twenty-two Clavicles of the Cipher - each Genius being a constituent element of the Whole Body of Entity existent in the Domain of a Letter. In addressing the Singular and the Collective simultaneously in a single conjuration the transvocation of both is intended. Therefore address the Conjurations to the Sacred Letters themselves.

Since these Formulae and Conjurations are only a basis for the Work of a Practitioner, he or she should adapt and apply them according to the predilection of their own Path.

THE FORMULAE OF THE ZEROTH CELL

Being the Aat of the First and the Twelfth Letters of the Sacred Alphabet





THE LAW OF UNIQUITY

Ekstasis unto I: Diverge not from this Precept in Thine Whole Entity and Thou shalt obtain the Perfection of the Alignment of the Millions-of-Forms-of-Being: the Infinite Hypostases of the I in Selfhood.

A Law unto Thy Self: The Most Noble Freedom of Heaven, the Most Suffocating of Prisons and Hells. To break the limits of this Precept is the Will of the Aethyric I by the Triune Powers of AZOThOS, ALOGOS and AChRONOS.

FORMULA OF AESTHESIS 0

I: Distinct from Self and from all other approximations of the Quintessence, yet in all Possibilities of Being accumulating the means to expression; thus evolving from Ecstasy (an Apotheosis of Sensation) to Ecstasy, it bridges the Twin Perfections of Wisdom and Folly. It takes its pleasure in the rhythmic equilibrium of Contraries and in the harmonious conflict of Change, thereby attaining to the Ideal of Musick.

By Pure Love unto the Whole the Integral Beauty of the Component Singularity is made explicit as Arte.

MAGICK IS THE TRANSMUTABILITY OF THE QUINTESSENCE OF ALL NATURE

Sorcery is the Knowledge of the Points of Universal Transmutation. Its Arte is to cultivate the ability to manipulate and utilize these foci of Power in accordance with Will, Desire and Belief.

The Magical Quintessence, called 'AZOTh', is the Supreme Occult Agency of Change: the Vehicle of the Absolute I. Its very nature, form and directions are subject to the Will, Desire and Belief of the I in reciprocation to the Will, Desires and Beliefs of the Sorcerer.

The Purity of the Sorcerer's Intent lies in his complete identification with the Initiating Intelligences of the Azoth - the Perfect'd Hypostates of the I.

The Primal Initiating Intelligences are the Highest States of Entity as focused in the Aats, the Cells of Power within the Azoth. The Eleven Aats, link'd as a Whole, form the Stellar Aeonic Sigil of the I, and are the resonant Zones of Power forming the Empyrean Sabbat. The Primal Initiating Intelligences determine the matrices of Magical Energies emanating throughout the Existent Whole. The Sorcerer's endeavour is to refine his awareness of these matrices and to reify their energies within the Sphere

of his own Being, that is, to bind the Aatic Powers into their corresponding Points within the Physical.

In Truth, the Key is to realise that the corresponding Star, Spirit, Totem, Sense, Sigil and Fetish are the many Paths, or Ways of Ingress, unto the Singularity of an Aat. Verily, there is a Cipher of Primal Interconnectedness between all Forms of Entity, an Alphabet of the Primary Forces of Magick, whose Letters are the Universal Points of Transmutation between all States of Energy. This is the Language of the Gods, the Secret Tongue of the Witches' Sabbat, the True Grammar of the Azoetia.

OF THE BLESSED AND THE WISE

The Blessed and the Wise are the emanations, reifications and incarnations of the Gods that were before the gods of men. They are both incarnate and discarnate. Dwelling in the common clay of flesh, yet born of the Seed of the Gods, and dwelling in the aethyrs of the Spirit, all are of the Covenant of Witchblood and are bound by the Blessing of the Fire of the Ancient One. All partake of the sacrament of mortal flesh and form, and are bound within the One Circle of the Arte Magical - the High Sabbat of the Ages.

The Novitiate are Those in whom the Seed of Witchblood is awakening, dwelling at the Circle's border and desirous of entry therein. Once invited to approach the Threshold, they must petition the Powers of the God and the Goddess - as Spiritual Powers or as enshrined in the Bodies of Priest and Priestess. When called upon to speak, they must ask to receive the Ancient Blessing and show that they are worthy thereof through the example of their devotion. Those who ask for entry without invitation will meet only with denial. Whosoever receiveth the Signs of Summoning, unto such as are Chosen of the Gods by the Hand of Good Omen, unto them the Way is open.

The Initiates are Those who have received the Sign of Blessing upon their brow and are sworn unto the Sacred Covenant of Witchblood. Standing within the Circle of the Wise, their Task, both Priest and Priestess, is to walk upon the Mystical Point of the Circle's Heart, and thus seek to embody the Ancient One of Spirit, the Goddess and the God. This they must accomplish according to the Path of their Predilection, yet ever according to the Sacred Principles of the Sabbatic Craft.

The King or Queen of the Sabbat is One who, having walked upon the Mystical Centre of the Circle, has received the True Names and Signs of the Goddess and the God, even that of the Ancient One of Spirit. Knowing these Arcana he or she may call forth and summon the All-Mother and the

All-Father, for indeed they stand as One upon the Mystical Cross'd Roads at the High Sabbat's Heart. Thus shall they proceed to learn and to refine the Sacred Principles of the Sabbatic Craft, also to teach what is known and to restore that which is lost of the Old Ways.

OF THE PROFANE

The Profane are Those solely of the Common Clay, dwelling outside the Circle of the Wise, and in whom the Seed of Witchblood does not lie. (Yet know that there are some in whom the Seed doth sleep and whom are yet in the midst of the Profane. By Omens discern and by Ordeals make true judgement.)

Being solely of the Clay the Profane have no kinship of blood nor alignment of Knowing with the Elder Gods, merely with those deities of their own race - the mortal gods of mortal men.

Beware! For some in knowing of Thee shall seek to persecute and destroy Thee. Therefore, grow wiser and learn deceit in Thy cunning. Behind a veil of seeming hide.

And others shall be desirous of Thy Knowledge and will seek Thee out that they may be taught. Of these, Beware! And sharply discern their hearts. If they be earnest and true then it is Thy duty to teach or to guide them unto One who will teach. But if they be Liars, then their Curse is of their own calling.

All Entity that aspires beyond its Present State of Being shall attain!

THE WHEEL OF EIGHT SPOKES: CURRICULUM SABBATI

I, Alogos Dhu'l-qarnen, True Son of Arte and Perfect Magister, do hereby give forth the Curriculum of the Arcane Rite of Our Cultus, it being the Prototypal Rite of all Magick, call'd 'The Sabbat of the Witches':-

THE FIRST ACT: Let the Body of Corporeality be purified through fasting and through abstinence. Let it be cleansed in the Waters of the Earth and be made subject unto all such worthy disciplines as will strengthen the Flesh unto the Sacred Purpose.

THE SECOND ACT: Let the Body of the Mind be made still. As a finely-ploughed field awaiting the seed, so let the Mind be. As silt settling within water, so let all Thought fall unto the Silent Continuity of Awareness and the Mind attain unto the Clarity of the Divine Contemplative.

THE THIRD ACT: Let the Body of the Soul be made pure in its devotion through the taking of an Oath, binding one unto the Sacred Purpose of the Great Work. Let the worthiness of the Soul be shown through the accomplishment of preparatory tasks of devotion - in prayer and in orison, in votive acts of sacrifice and offering.

By the First Three Acts prepare Thyself in self-controlled and chaste devotion. Be diligent unto all Purity and Discipline. For by the Degree of Thy Preparation shall be measured the Degree of Thy Success in the fulfilment of these Mysteries.

THE FOURTH ACT: With Flesh aligned unto the Sacred Postures of the Gods; with Mind intent within the One Continuity of Awareness, focused through the Enchantments of Will, Desire and Belief; and with Soul - in Shadow as in Light - ensorcelled within the Arcanum, let the Initiate pass within the Sacred Precincts of Solitude. Let him enter in through the Secret Gates of the Temple and be admitted unto the Circle of the Covine and Curren.

Upon entry into the Circle the Initiate shall give further signs of his devotion and his kinship unto the Covine, he shall also render such honour as is due unto his Superiors. If it is required of him he shall also render an account of his Work since the last meeting of the Covine.

Then let the Initiate proceed to perform the Rite of Ingress, together with such Spells and Formulae of the Eleven Cells as is pertinent unto his Work, or as taught unto him secretly in Dreaming. Thus, by the Complex of the Ritual, the Initiate binds the Sacred Pattern of the Sabbatic Rite unto the Earth and the Flesh. Through the Rite Dramatical the Sabbat of Myth and Dream is made manifest.

THE FIFTH ACT: In the Fifth Act the Initiate receives instruction and tuition from his Superiors within the Cult. He must pass through such tasks and ordeals as he is directed - whether those tasks be dictated by his embodied guides - a King or Queen of the Circle - or by those Discarnate of Our Number who have their Abode in the Secret Conclaves, whence they inform the Mundane Vessels of the Cultus.

The Fifth Act may thus be an act of direct word-of-mouth instruction, a task of initiation given unto the Initiate by a Superior Adept, or it may be a Passive Act of Contemplation or absorption in O'ershadowed Trance in which the Initiate is receptive unto the guidance of those Gods, Spirits and Ancestors summoned in the Fourth Act.

The Fifth Act culminates in the whole assembly of the Covine uniting in the common task of the Sacred Dance (all save He who directs the Chant and the Pace thereof). This is the active method of causing the

Initiated Body to be receptive unto the Informing Current and Daimons of the Rite. The Dance is a divertive act whereby the Initiate concentrates upon following the instructions of the Summoner directing the Chant, Pace and Postures of the Dance. The Initiate thus absorbed in this act is opened unto those Powers of which the Sacred Postures are a Corporeal Point of Mediation. The Dance also serves as an exhaustive act whereby the mundane consciousness of the Initiate is released from its limitations, also as a stimulative act invigorating and exciting the Flesh through rapid movement.

The tasks and ordeals of the Fifth Act being completed and the Body of Initiates being suitably aroused and entranced in the Dance, the Summoner will call for the Dance to cease and for all to be seated for the Sixth Act to begin.

THE SIXTH ACT: Called 'The Feast of the Senses'; this traditionally is the Partaking of Food and Wine as Repast, accompanied by burning of sweet offerings and the giving of sustenance unto the Gods and Ancestors.

The Arcane Formula of the Sixth Act is a Feast upon the Sacraments of Blasphemy; it is to dine upon the Flesh of Innocents and to sup the Blood of the Sacrifice. It is the Feast of Poisons whereby the Initiate attains unto a super-sensual capacity of Desire through the over-stimulation of the senses.

During the Sixth Act no word is to spoken unless permitted by the Leader of the Circle. No sexual act or embrace is permitted until the Sign is given by the King and Queen of the Circle for the Seventh Stage of the Rite to commence.

THE SEVENTH ACT: The penultimate stage of the Rite is the performance of the Formulae and Mysteries of Congress. All Initiates shall conjoin in the Agapae; the stronger and most learned guiding the weaker and the inexperienced brethren in the Sacramental Acts of Sexuality. These Acts are form'd by the Four Main Gestures or Methods of Congress and their Permutations, also by such Formulae of the Sexual Genii, of Incubi and Succubi, as pleaseth the Covine.

This is the Feast of Pleasure, wherein all Flesh is purged of every mundane and temporal desire in an orgiastic super-physicality. Thus in exhaustive satiation the Initiate is made an Open Vessel for Primal Desires to bear their Dream unto the Flesh of Manifest Reality.

The weaker members who fall to exhausted slumber are still employed as Vessels by the stronger members, each being goaded and ridden by secret means until the Sleeper is aroused unto wakefulness. Tirelessly the Adepts will eventually guide all of their lesser brethren into the Death-like Sleep at the Cross'd Ways of the Sabbat, wherein they may witness and partake of the Mysteries within the Conclaves of Empyrean and Infernal Abodes.

THE EIGHTH ACT: For the lesser brethren the Eighth Act is the enchantment of the Death-like Sleep, wherein they are witness unto the Dreams of Illuminative Vision. Upon waking they must return unto the First Act unless by their Arte they are able to manifest that of which they have dreamt.

The Adepts who likewise fall into the Sleep of Thanatos must be resurrected unto wakefulness by the Artfulness of their fellow Brethren. Such Adepts, together with those whom are possessed of True Mastery and fall not to the abyss of the darkest slumber, shall perform the Rite of Egress and thus call upon the Power of their Death whilst living. The Adepts shall then proceed into the Contemplative Death or return unto the First Act and so revolve the Sabbat's Wheel until the Pure Contemplative State is achieved.

Rising from the Sleep of Thanatos and having gained mastery of its secrets, the Adept has embodied - made Flesh - the Immortal Wisdom of the Witches' Sabbat; he has become the Incarnate Vessel of the True Cultus of the Arte Magical.

ADDENDA: The exact procedure of each Sabbat and the precise nature of each stage is to be directed and controlled by the Hand of the Circle's Leader: the Black Man of the Sabbat or the Most Wise Priestess of the Circle. It is of utmost importance that their Word is obeyed, for the True Sovereigns of the Circle have by their magistry attained unto the Knowledge of the Veil'd Sigils of Arte and have thus forged a direct link with the Primal Initiating Intelligences of the Cult.

Let the Wheel of Eight Spokes be turned full circle at the Four Gates of the Seasons and at the Four Times betwixt them. Let it be turned at the Fullness of the Moon and at those Times dictated by the predilection of Thy Work. Yea, in covine as in hermitage, let the Wheel of the Sabbat be turned continually until the Circle is undone and the Adept martyred upon its turning - in the Eighth Act his Death fulfilled! Thus let the Adept pass from the fetters of Earthly Form and attain unto such Entity as his Work hath made permissible.

OF THE UNWRITTEN

The Unwritten is the Greater Part of this Book, which is but a Veil and an Icon of the One True Grimoire of the Arte Magical which lieth yet in the Shadow. By mine Arte I have sought to imply and convey that which cannot yet be written of or readily committed unto the profane medium of paper, but may through the mysterious yet precise use of Ciphers be revealed unto the Wise and the Initiated. Let each seek for themselves; learning, perfecting and adding unto such as I have offered, each according to the needs of their own Great Work.

A FORMULA OF ORISON:
THE MOUTH AS THE VESSEL OF THE VOID

All Speech is an Echo of the Unheard; from the One Sound proceedeth All.

Of that which is Unheard and is as Silence:- It is the core of Ekstasis, remote yet omnipresent. It is That which is I, contracted to the Point of All-Potentiality via the Seed-Phoneme of the Sacred Alphabet: A. Formulated internally, it is the One Sound of All; externally it is Silence: the Word Alogos.

Of that which is Heard, that which proceedeth from the One Sound:- It is That which is I, expanded to the periphery of Possibility. Thus is it formulated internally as Silence, and externally - via the Eleven Aats (the Eleven Portals of the Word) - as the complex permutations of phonemes. Verily, it is the Continua of the Logos, the Perfected Utterance of the Sacred Alphabet.

The Synentasy of I, expanded and contracted infinitely, existeth exterior to Temporality: Achronos.

The Divine Artist subsisting in this contemplation, appearing externally as One lying in Death, yet internally sensing Entity beyond Time, is the Oracle of those existing 'behind' the Aeonic Foci or Aats, the Vessel of the Life-that-is-Not.

The Pictorial 'Utterances' of the Oracle are to be perceived in Silence, without conception; (see Formula of Aesthesis II) they are not subject to the aesthetic analyses of Culture, being Icons of Achronistic Reality and as such are exempt from attitudes arising from temporal consciousness.

The energies informing the Oracle, although invoked as Deities, are not to be limited by personification as such, but focus'd thereby for the purpose of their reification. By their nature such Powers are Inconceivable and Unknowable, and are only translated through the Divine Artist via the automatic expression that is the Self-Possessing Volition of a Perfect'd Magical Will. For the Will encompasses both the Form and the Formlessness of Gods and Men alike.




I

THE FORMULAE OF THE HAND AS THE VESSEL OF THE VOID

(Being the Method of Sorcery whereby the Hand is possessed or 'ridden' by those dwelling beyond the Eleven Aats and by all manner of diverse spirits propitious unto the Arte Magical; thus to be practised as a Means to Automatic Art.)

Hold Thy Favoured Hand of Drawing rigid and still, bound by the Fetters of Will in a Posture denoting the Sigil of the Spirit that is to be summoned, and upon the back of Thy Hand mark this Sigil in Ink, Water or Blood consecrated to Thy purpose, together with such sigils as will bind the Spirit to Thy Will and to the Work undertaken.

The Hand becometh the Adamantine Vessel of the Void, a Silhouette - a Womb containing the gestating seed-sigil, a Shadow of Luminous Darkness that bindeth the Spirit. The Hand becometh these things as it ceaseth to be known unto Thine own senses; as feeling waneth in the Hand of the Artist, so waxeth the Presence of the Invoked.

When the Hand dwelleth solely in the Void, when its Life is given unto . another, then release it from the fixed posture. In Thy Mind hold fast to the Contemplation of the Void, that Thine own Thought blemish not the Work" to be undertaken, but that Thy Will may hold firm the rein of purpose over the Invoked at its place of Ingress, that is, the Seed-Sigil within the Creative Void. As blood rusheth into the Hand and as feeling returns, the Spirit gaineth possession of the Sense-faculties therein and commenceth to communicate via the Quill.

> I, *by the Hand as the Vessel of all Sorcery, by the Silent and Telaesthetic Pathway, discover the Secret Image of the Initiator and reveal the Inconceivable Word: Alogos. Thus give I Reality unto the Dream as Flesh Embodied and as an Image Pictorial.*

The Formula should be applied in the following ways:-

1. The Hand as the Vessel wherein all sensations are concentrated:- This is used as the Synaesthetic Formula to articulate the complete sensation of a Rite, that is, to speak the Pentagrammaton of the Flesh as it is reified within the Working. This is the Positive Synaesthetic Application of the Formula of the Hand as the Vessel of the Invoked.

2. The Hand as the Vessel wherein the Void is focus'd:- The Hand is marked with the Triangle of Evocation containing the appropriate Signs of Calling. Thence, by the Formula of Possession, it is used to automatically reify the Matrices of Entity from within and beyond the Eleven Aats. This is the Negative Synaesthetic Formula of the Hand as the Vessel of the Invoked.

3. For the Binding of Elementals: In this application the Hand should be tied with the Knotted Curd and the analogous fetishes of the Spirit Invoked.

4. In the Manner of the Opposer:- Using Thy Disfavoured Hand as the Vessel, whilst Thy Favoured Hand is employed in the act of automatism. This is most powerful and reifies the Invoked via the Congressus and Sigillick Formulae of Zsin-Niaq-Sa.

BETWEEN ALL BLESSED AND WISE OF THE SECRET CULT OF THE HIGH SABBATIC ARCANA THERE IS A HIDDEN COMMUNION...

In the Primordium of Thought, so in the Ocean of Our Blood, there is a Unity of Language, of Speech and of Script: the Alphabet of the Wise. It springs forth from the primal atavistic impulse of I: the Spirit that pervades all Nature, call'd 'Magick'. Its Vision originates in, and perpetually returns to, the comprehension of Existence as a Whole. It is born of the common embrace of Life and Death by the Pure of Heart and Eye.

The Sacred Alphabet in its myriad forms exhibits the reoccurrence of essential glyphs embodying the synentasy of Conception and Perception as focus'd in the All-Psyche. There is a concurrence of physical sense-impressions and primal psychical forces throughout all Entity. By the Pentagrammaton of the Senses, encoded by the Ancient Lores of the Immortal Psyche, the Sacred Alphabet evolves.

The subtle foci of the All-Psyche are the Emanating Stars anterior to the Letters of the Holy Script; they are the tonal centres of Sacred Speech. The Rays of each Star make manifest the inter-relationship and development of each Letter's Forms and Powers.

The Eleven Aatic Stars and the Twenty-two Letters of the Sacred Alphabet are the Abstracts of the Highest Magical Powers, being formless in essence, yet by this Sorcery are here given shape. Thus are the cognitive (Numerical and Linguistic) absolutes of the All-Sentience or Sum-Awareness of the Aethyric I encoded, and here embodied in Unity as the Grand Sigil called the 'Sigillum Azoetia'.

1. Over each Aat, or Cell, there is a unifying glyph, a Grand Sigil whereby it is opened and closed as a Point of Ingress. The Eleven Higher Aatic Glyphs are the Keys that the Divine Artist must discover, for without them there is no progress upon this Path.

2. Each Aat hath especial sovereignty over a specific pair of Sacred Letters. These Twin Aatic Glyphs are the polarities of such Powers as are emanated and absorbed by that Cell in particular, and thus they define the nature

characteristics of the Aat as a Geminus. An Aatic Current may therefore and he called upon as the Twin Continua of Zoa and Azoa - as Goddess and God.

3. Each Letter hath an especial duality of energies in each Aat - Sinistral and Dextral or Negative and Positive, as it pleaseth Thee to call them. Thus the Powers of the Sacred Alphabet are refined through their perfected co-relation, and the subtleties of each Letter are made precise. For unto each Letter there is a secret conjunction of the senses corresponding directly with an aspect of the Primal Atavism, and from this is revealed an alignment of specific arcana and cognate formulae.

Beware! The Forms of the Letters as they are given herein are such as I have employed in mine own Arte. By Thine own Cunning espy their Secrets; for I may not say if they be similar for All.

Thus saith the Daimon: *Within the One Sacred Letter the Twenty-Two Letters of the Complete Cipher are focus'd and specialized according to the Twenty-two Subtleties of that Letter's Arcana.*

From each Letter of the Sorcerer's Alphabet there unfolds a libidinous grimoire of Primal Magick. At the Sabbatic Convocation we read their Ancient Lore:-

In omnifarious sexuality all Entity, incarnate and discarnate, be conjoin'd in Sacred Fornication - that no Nature be unfulfill'd - that the Silence of Our Forgotten Desires be spoken as Flesh! For as Primal Spirits dreamt shall here become the Living Truth of the Day... so there is no cessation of Our Ekstasis at the High Sabbat; no end to the Rite of Bliss that is Aethyric and is in the Aires perform'd! Even in the Mundane Rites of the Earth shall there be some release. For all Powers that are entrapped and snared in the vulgarity of Common Living shall be here unbound; all care be cast unto the Love of Goddess and God.

In Our Secret Rites there is a reificatory enactment: a Will to the Realisation of Our Most Ancient Desires. Such Desires, in accumulating Power and Form throughout the Aeons, have become as Gods. Verily these Roots of Power are the Old Ones of Star and Earth! Their obliquity to a conscious interpretation of their meaning is in ratio to their antiquity: the heights of Power are hidden in the depths of Mystery.

By containing Mystery in Ritual we intensify its Power. Concentrating its silent and hidden meanings in the Circle of the Magical Act at the auspicious turnings of Season and Star, we thus emphasize the Vital Influences of the Arcane. By Rite and Charm we propitiate the Ancestral Gods: Our Most Ancient Desires. Thus do we feed the Spirit of Our

Primal Atavism, that we may never hunger beyond its momentum of evolution, that we may ever increase our own momentum towards the I concealed in the Arcanum. Thus by Our Rites we are free to walk in mortal pursuits assured of Our Immortal Fate. Yet unto the Divine Artist all temporal concern is towards the immortal direction: all suffering will be incurred rather than a diversion from the Sacred Path.

All Time, by each Self occupied, is unto the Instant slain: a Sacrifice unto the Moment of Ingress, the Point when the Power of the Rite Invoked doth enter the Ring of Carnality.

Let all Time unto I-Achronos be focused! Achronos, as the Eternity of the I's Self-cycle of Transformation, be similarly focused to the Central Point of the Earthly Circle-Dance. Thus let the Phantasmorgoric Splendour of the High Sabbat of the Ages be drawn down as Starlight into the Adept's Body by the Celebration of the Earthly Sabbatic and Esbatic Mysteries. For Wight and Blood's bonding in the divine perichoresis 'twixt High and Low Sabbat - so shall this be!

STRUCTURE: COMPONENTS AND ASPECTS OF FORMULAE

0. Silence: the Absolute, the Source that preceedeth All. In the Stance of the Quintessential Magical Power the Sorcerer abides, the Wordless Word inchoate in pure intent.

1. 'I' is the First Utterance: the Root-manifestion of the Absolute. It is to be spoken in the tone appropriate to the Working. It may be shouted as a cry of war, called out as to someone distant, soothing or biting, harsh, loving, or laughing. In its Purity it is the root-phoneme of the Sacred Alphabet. In reboant extension it delineates the straight line of Intent, opening the Way and marking the direction of the Path. As the Vagitus of Self-existentiation it leaps forth from Silence, illuminating a specific apotheosis, a focal point in the Continuum of Ekstasis. Thus the One Sound goes forth in emanation, knowing birth through a specific Aat or Portal of the Word.

(The First Utterance is represented as a Black Point in a White Void: the Negatively Existent Singularity, whose Gate is mark'd by the Star Sept and whose Domain lies in the Void anterior to that Stellar Point.)

2. *'Alogos vel...* 'I'/magical name...': the Aethyric I, the Positively Existent Singularity. The Second Utterance is a statement of the form taken by the Abstract I, according to its Aatic position or Point of Ingress. The Magical Name or Logos of the Absolute, infinite in its subtleties of pronounciation, is given specificity in the second utterance and thus serves to qualify the nature of the Absolute in Hypostate.

Translated literally, the second utterance may be given thus:- *The Word-that-is-Not, the Silence... of/or .. 'I'* ('I' = magical name). This indicates the origin and the primal duality of the summoned energy or entity, naming it and hence mastering it. It establishes the duality of Self via the projection of I into Otherness. The second utterance is thus the description of the Absolute as it is summoned and called forth into the manifest form of the Divine Artist's Body: the Vessel of its Incarnation.

(The Second Utterance is represented as a White Point in a Black Void, its Gate is the particular star/icon with which the magical name has identity and intimate association.)

3. The Abstract Magical Desire:- The Third Utterance is a statement of the powers invoked by the magical name. It may constitute a series of divine appellations expounding the nature of the force invoked, or act in the manner of a hymn unto the Summoned. Its importance is to describe in greater clarity and depth the nature and power that is assimilated by the Sorcerer, also to attract that power, to draw it down to the Vessel of the Flesh and to raise it from the depths.

(The Third Utterance is represented by the rays emanating from the White Point, thus symbolising the associative links between the Summoned and the Summoner.)

4. The Totemic Spell:- The Fourth Utterance expounds the sacred conjunction of sensory stimuli that act as 'totems' of the Spell, that is, the particular scents, emotions, tastes, sounds, moods pertinent and conducive to the effective summoning. The Fourth Utterance will also indicate the atavisms wherein the Powers of the Summoned are dormant, that is, the Totem Beasts and Elemental Forms.

(The Fourth Utterance is represented by the Geometrical Sign of the Pentagrammaton of the Senses, within whose Angles the Power is focused and contained.)

5. The Reificatory Practice or Wish of Realizing: The Fifth 'Utterance' is that 'spoken' by the Flesh as a whole, that is, it constitutes the Sacred Postures, the Ritual Gestures, the Drawing of the Sigils - the Acts that embody the Will to Realization. It is thus Silence, which precedes and concludes the five aspects of formulae, completing the Circle of Enchantment.

THE SUMMONING OF THE ANCIENT ONE OF SPIRIT, THE SOVEREIGN POWER OF THE VOID AAT: THE EMBODIMENT OF THE BLACK MAN OF THE SABBAT



By this Sigil, call'd 'The Key',
traced in blood on freshly-fallen snow,
as in the blood of my Ancestors
upon the Hyperborean ice -
By this Sigil I summon Thee!
Thou Secret God,
who dwelleth where the Pathways meet;
at High Sabbat in human likeness presiding,
black and beautiful, hewn of ancient night.

Have I not dreamt thrice of Thee, and there, in Nocturnal Splendour,
Have I not seen Thy hermit-soul, framed in flesh of dancing shade:
a Living Soul from Chaos torn, a God from Female Darkness born.
And have I not met Thy gaze - bleak, remote and seeming blind -
twin gates unto the vast abyss of purgative night,
where naked amidst all fear and pain,
I call'd my Suffering - 'Concubine'.

That in our Sensualities combined - a Forge of New Vision!
A Vortex enclosing yet Greater Vortices,
and Spaces and Energies strung in fluctuation,
from where my Hand plucks singly, Star by Star,
the Glories I have chanced in Sleep!

And from the Forge my Spirit speaks:
"Lit with Death's dry tinder book,
I am a torch to greying fields of asphodel,
to the Parch'd Fields of stifling ennui.
Ye Lethe and ye Styx, be Vapour at my Touch!

THE FORMULA OF THE BLACK MAN OF THE SABBAT

I: *Alogos vel Sth-An, Azoa-Ka-I, the Spirit of Our Deity I,*
in its Form as Apethiui, the Black Man of the Sabbat,
here be summoned by Rite and Sigil; and by the power of my blood as
by the blood of the First Sorcerer, be made manifest in mine own body
or unto mine own senses be made Visible.
The Oracle of the Negative Cell be thus obtained,
its Power to call forth and by its authority
to charge the Sigils of the Whole Cipher as I will.
The Myriad of Thy Sacred Forms cast throughout all Aeons,
be here conjoined in One Temple.
In One Body be enfleshed!
By Thy Names Known and Unknown I summon and call Thee.

A CALL UNTO OUR HONOURED **LORD APETHIUI**

O' *Apethiui! In the Sidereal Forms of Thee: Zo-Ia-Ku-Seth.*
And in the Names of Thy Most Potent Earthly Aspects:
Iupiter-Ammon-Ra, Baal, Marduk,
Kukulkan, Exu, Odin, Shiva, Set-an.
I do call upon Thee and summon Thee.

By the Power of Thy Body,
manifest within the Congregation of Thy Holy Priesthood,
I beseech Thee! Thou who art the Visible Sigil of Perfect Desire,
hear me and bear witness unto my Word.

All-Father, Sun-Father, Death and Opposer,
O' Thou Black Monarch of the High Sabbat of the Ages,
Who turnest a Fourfold Face to the Quarters of the Year and the Day,
Whose Eye is ever-open unto the Ways of the Cross'd-Roads,
I come before Thee as Mortal Man.
I beseech Thee, that within me shall be Thy Sanctuary:
Thy Living Temple upon the Earth,
the Very Adytum of Thy Holy Spirit within the Heart of Man.

So Mote It Be!

THE FORMULAE OF THE PRIMAL ATAVISM

Formula the First

7: Alogos, Za-I-Os, Atavi, the Primal Ancestral Atavism:
the Spirit-totem of I, Seed of the Millions-of-Forms-of-Being,
Origin of all Selves that inhabit the Aeons.
I am She, I am He, that singeth the Uncreated into the Existent Aires,
Whose Voice is the Many-tongued Orison, within which is the Hidden Communion of the Sacred Sigils spoken, and by whose tonalities the States of Nature are wrought.

I am She whose lips have sounded the Note of Beginning.
Unto which all Sound is the Echo.
I am He whose lips have sounded the Note of Finality,
who dwelleth in the Silence beyond these Terminations,
and in the Silence of the Spaces Between.

I am She at the One Glyph's centre: the Gate of the Void-Kteis.
I am He raised up at the Head of the Paths: the Ladder of Ascent,
the Phallus and the One Tree.
By Sacred Sexualities attain'd: the Vision of I as the All-Agapae.

From the Point of the Cross'd-Ways, that is my Place of Assembly,
the Structure of the Aethyrs is determined and established;
yea, the Stars in their Angles are secured.
I stand at that Place of Meeting to make clear the flow of Power,
to disentangle the Web of Our Cunning, that naught may block the serpentine undulation of Our Thought and Our Will, that none may obstruct or confuse the intricacies of Our Belief.

Perfect Alignment of the Matrices of the Aspects;
Perfect Modality to the Part as to the Whole;
Each nuance in the Continuum of Ekstasis in apotheosis;
In Perfect Reciprocation their Equilibrium;
Perfect Modality of the Self as with the I:-
All Sorcery is thus made precise,
such is the Causative Will of the Formulae.
Such is the Act from this Charm born.

By Horn and by Shell, by Hand and by Drum,
By all Instruments hewn of Bone, Wood and Skin,
By all Powers of the Voice and by the Rhythms of Being,

By the Musick of Men and the Musick of Gods,
I am He, I am She, that calleth Thee to the Sabbat-Dance.
My steps have empowered the Land and have called upon those that sleep therein.

Arise! For I have traced Thy Signs in their secret manner.
Awaken! For Thy dust and Thy bones live now in this flesh.

I am He, I am She,
whose adorations are the Songs and Musick of Our Arte:
Such Paeons of Glory as are from the Silence heard, or Hymns that from Thy Heart shall leap - from the vibrant hiss of the Nothingness, of the Serpent coil'd and churning the Void, an ever-distant whisper gilding the Motion of the Aethyric Atmospheres, to the Sole Voice of I raised in clarity, pervading the threshold of every tongue that hath speech - None may speak the Whole of the Secret, yet all will say a part.

By the Sacred Formulae of mine Orison shall the Empowered Sigils be sung into the Field, yea, be bound into the Land Eternal. The Song shall follow the Sign; the contour shall follow the ophidian line; and the line shall follow the ancestral track. And upon these Mysteries shall Thy steps fall. Verily, by the Dance of the Wise upon the Elder Signs the Powers of the Gods shall arise!

Formula the Second

By the Revelry of the Sabbat in the Astral and within the Empyrean Aires there is created a Vortex of Energy, a vast turbulence that penetrates all strata of Existence. By Earthly Charms and Spells we may focus this whirlpool of unconquerable power unto a chosen point and for a chosen purpose. Likewise all Earthly Sabbats create the Whirling Pyramidion of Power that rises and penetrates the Subtle Dimensions of the Aethyrs.

Thus may a Storm grasp a Whole Kingdom - that the Land be cleansed.
Thus may we hurt, heal, curse, blight or bless.

Thus may the Gods inhabit the Bodies of Men and of Women,
that the Souls thereof be purified and the Divine made Flesh.
Thus may we hurt, heal, curse, blight or bless.

Thus may Our Most Ancient Desires be realised
through the Sigil born in the Hand today.
Thus may we hurt, heal, curse, blight or bless.

By the Vortices of Power drawn down
and the Vortices of Power arising,
All Nature by Our One Magick be possessed!

THE FORMULA OF THE FIRST SUN

I : Alogos vel Helios.
In the Point of the First Sun I stand -
the Sum of mine Immateriality the Potentiality of its Kingdom.
The Ancient One of Spirit goeth forth from the Negatively-Existent,
and passeth through the Seven-Rayed Gate.
By the Incantation of the Silence articulated,
By the Spell of the Imperishable Star,
By the True Pronounciation of the Monogrammaton I
through the Eleven Sacred Portals of the Word,
I bring forth from I - the Selves' Infinity...
Of Shade, Of Double, Of Light, Of Flesh,
Of all Spirits Mundane and Divine.

All ye born from this Enchantment! Stand ye at the Sacred Points that are as Children unto the First Sun. Move ye forth through the Eight Directions and gather ye together at the Eight Times. Perfected be Thy Congressus! That Thy Vortical Ring of Power may descend to embrace the Earth.

A FORMULA OF THE PRIMAL ATAVISM AS EMBODIED IN THE RACES OF MAN, BEING A PRELIMINARY EVOCATION AND SPELL FOR THE FIRST AND TWELFTH LETTERS

I: Alogos, Atavi, Qayin.
O' Thou First-born of Witchblood,
O' Thou First-born of mine own blood,
who bears the Mark of the Wise!
O' Thou Nomad and King of all the Wanderers' Lands,
Master of the Fire and the Forge,
Unveiler and Shape-shifter of the Blood and the Stone,
Lord of all Horsemen, O' Thou Charmer of Bones,
Arise from Sleep and bring forth the Dream of Eden.
Speak from the dust of mine own dust.
Speak out with the Tongue of the Serpent's Brood.
For Thou art the Child and the Spell-binder of the Snake.
Thou art the Tamer of the Tameless -
the Seven-headed Close-coiling One,
within whose Circle none but Thy Brethren, Juj and Majuj, may pass!

O' Thou whose Hand first held the Blood-letter of Sacrifice,
And gave forth the First Offering of Man unto the Cods.

O' Thou whose Eye first beheld the Mystery of the Word.
Arise! And ride forth upon Thy Quadriga of Powers -
Whose First Horse is the Swift, the Lightning-Bolt,
in whom is the sudden touch of Creation and Destruction;
Whose Second Horse is the Earth-Trampler, the Subduer of all Flesh;
Whose Third Horse is the Relentless, the Enduring of All;
And whose Fourth Horse is the Killer, the Whisperer of Truth.
Bind Thou me within their Circle and slay me upon their Cross.
Hold aloft Thine Arthana and mine Heart unto Heaven,
Cleanse Thou All that lies 'neath the Rose of Sacrifice.

O' Thou Master of the Fire, Seen and Unseen!
Whisper Thou the Word of Our Covenant, impart to me the Secret which Our Father once breathed into Thee. Mark me with the Sign of Blessing, mark me and make me in the Image of That whose Name no Tongue can tell.

O' Thou Child of the Snake and the Satyr!
O' Thou Redeemer of the Forgotten and the Dead Gods' Blood; whom, in arising from the Palace of the Underworld, beareth their Seed from Throne unto Throne. Invest in me Thine heredity beyond the empty treasuries of Heaven and Hell.

O' Cain, the First-Born, Eldest of mine Earthly Brothers,
let the blood of Thine offering bless the deed of my spell.
Qayin, Atavi, Alogos!

As the Initiator hath said, so saith I:
"Hele, Conceal and Ne'er Reveal, I am of due guard and am armed with the Word. I stand before the Altar of the Most High. I am come before the Presence of the Elder Gods and am anointed in the Company of the Wise. Hele, Conceal and Ne'er Reveal."

FORMULAE OF THE FIRST HOLY LETTER

Silence:-



I: Alogos vel Aaith, To Gramma Aios Proto -
Alogos of the First Holy Letter -
the Sinistral Emanation of the Negatively Existent Cell,
the Point of the One Star anterior to its Space,
the Light of all Stars receding to I.

Not to the Eye is the Truth of Thy Form given, but its Sign, the Primal Glyph of Immanence. From Thee proceedeth the Line and the Point of all Sigils:- the Cryptogrammatrix of all Desire, which lieth in the abstraction of the Negative and which doth emanate through the Aats and Aires of the Aethyric I, is the Sacred Alphabet in its purity: the Quintessential Continuum of Primal Magick, its Geometry unfathomed, its structure unwritten in the Books of Men or of Gods.

In Chosen Times and to the Chosen amongst the Incarnate Bodies of the Holy Cults of Sorcery, unto the Elect and at the Slaying and the Birth of an Aeon, then shall the Unwritten be given Form and Meaning fitting unto an Age blest with Wisdom. It is thus that the Pure and Primal Ideal of Magick hath ingress into the Mundane in a Form perfected unto an Age and a People.

The Cipher moveth through the Aeons amongst Men, a Letter becometh its Brother Letter, Ideograph becometh Sign becometh Sigil, ever becoming more remote to a representation of its Original Desire, yet ever a potent vessel of the Desire's impetus. The Cipher is parallel in its continuity to the need and the knowledge of the Age and its Sorcery.

Need not I - All Possibilities desire rather than the return to Desire's root. I Insatiate - Need not become, but am Desire itself.

Seek ye the Unseen in the Seen, the Arcanum in the Outer Mask of the Symbol. Seek ye in all Signs of the Arte its Unwritten Cipher and Cryptogrammatrix. Not in this Grimoire shall its Form be governed by any one master, nor revealed by any one of the known keys possessed by the Elect, but by the Secret that it is in Itself shall the Sacred Alphabet be written, ever in its own continuity of evolution and ever by the Hand possessed by the Ekstasis of I.

Alogos vel Aaith, To Gramma Aios Proto.
Unto Thee is the Feast of the Sacrifice!
Thou shalt devour all of which Thou art the Sire and the Mother.
Thine own Children art slain to Thee,
that Thou mayst once more live and generate life...

O' *First-born of the Cipher of the Elder Gods! Seed of all Sigils' Power! To carve Thee is to draw upon the Beginning, to mark the Instant with the Birth-stain of an Aeon.*

Unto Thee shalt the Occult Synaxis of the Sabbatic Convocations give, the All-Offering: the Corpse of all Forms, slain in the secret manner of Egress.

Thou art the Gate through which the Most Hidden of the Adepts of the Cultus will pass unto That of which naught may be spoken:
I, the First Sigil inscribed in the Blood of the Old One and stained upon the aether of the One Spirit, so break all Space, Structure and Circumstance. Thus attained is the Point of Ingress, the Focus of Congress and the Gate of Egress.

Unto I, the All-Offering! The vital and integral states of Self, the Aatic Rays of the One Star, are the eleven primary seats of the Sorcerer's Power and the foci of the vast aeonic streams of magical energy. All are bound by the Grand Azoetic Seal and by the Whole Cipher illuminated in Perfection; each subtlety of their Powers is exacted into precise formulae of Thought, Will, Speech, Posture and Perception - and thus are sacrificed unto the reificatory channels of the Rites. Unto I, the All-Offering!

By the First Letter of the Sacred Alphabet an Aatic Portal may be opened, its Aeon drawn unto the Present Instant of Invocation through the Paths radiating from the Negative Cell or Zeroth Aat.

By the Higher Aatic Glyphs in conjunction with the First Letter is the Opening of the Way.

By the First Letter in conjunction with the sigils of a chosen rite or desire, the Informing or Causal Root of the Invoked Powers is drawn upon. All Charms and Spells begin with this Sign, for its nature is to focus upon the Point that will serve as the Gate and to open its Path. It shall direct the Line of the Sigil through the Point of Intent, and shall re-inaugurate the primal impulse of any desire in its initial strength to empower the inception of a Rite. Its power is to call upon the One Spirit or Initiatrix to command all that it reigns over. Is it not the One Parent of Zoa and Azoa?

The Eleven Aats are the 'Mounting-points' of Corporeal Form, they are the means to direct the innate force of the Autochthonic I into a manifest facet of the Aethyric I. Unto the Aethyric Monad the Self-Pantheon of Entity is as a team of horses reined unto eleven chariots; each horse is ridden by a Spirit or Power of an Aat; each chariot is guided by an Aat's Sovereign Power. The body of each horse is a vessel of incarnation and a channel of physical reification. This is the realisation of the Dreamt Vision of the First Letter and thus the Horse is its totemic emblem.

THE TOTEMIC FORMULAE OF THE FIRST LETTER

Ye Eleven Mounting-points of all Forms Corporeal!
Ye Eleven Chariots that are the Icons within the Azoth!
Ye Bearers of the Souls of the Ancient Ones - from the Void Autochthonic unto the Manifest Vessels of the Void Aethyric.
Thou Self-Pantheon of I! Hearken! I beseech Thee,
Hallow Thine Arcanum and empower the Spell of Thy Form Totemick.

Ye Eleven Teams of Eleven Horses,
rein'd unto the Eleven Sovereigns of the Cells Azot.
Thou art Flesh ridden by the Elevenfold Emanations of the Eleven Souls of the Ancient One. Thou art the Hypostases, incarnate and discarnate, reined and ridden by the Infinity of I.
Thou art mine own body in untold forms,
the Covine of mine Existent Other cast throughout all Time.
In the Temple of my Present Flesh,
the Earthly and Temporal Pleasure of Thee.
In the Temple of my Present Flesh,
the Ecstasy of the Eternal!

Thou Self-Pantheon of I! Hearken! I beseech Thee,
Hallow Thine Arcanum and empower the Spell of Thy Form Totemick.

Behold! I am become the Steed of all the Gods'.
I am the Conqueror of the Mounting-Points of the Eleven,
whereby Spirit findeth its Gate unto Flesh.
I have attain d unto the States of Divine Possession -
the Mutual Indwelling of God and Man in One Body Corporeal.
Thus have I bound the Eleven Tutelary Guardians of the Aats;
each to my Present House of Blood and Bone as an Attendant is sworn:
Each unto its Star Within, who rideth 'pon the Serpent's back;
Each unto its Star Within, as a Legion of Famuli Divine is sworn.

Sigil the First, I charge Thee!
I summon Thee and upon the aether I mark Thee!
By the High Aatic Glyph of the Negative Cell, called 'The Key',
By Thy Name and the Names of Thy Name
I call upon Thee and Thy Powers:- Alogos vel Aaith,
the Sinistral and Dextral Rays of the Aat and Aeon of the Triune Void,
I call Thee and draw Thee nigh.

By Thy Formulae of the Day, written and spoken in the Sunlit Path of Understanding; by Thy Formulae of the Night, that are in the Secret Language encoded and are harnessed to the Quadriga of Interpretation; and by Thy Formulae that are uttered in the Susurrus Magicae - in the Twilight of the Dawn - and are written in the Umbrose Path of Wisdom, I invoke I:

Alogos vel 
From Thee I call forth the Vision of the First Sorcerer!
From Thee the Sacred Alphabet of the Sorcerer doth proceed.
From Thy Gate it is received!

THE VISION OF THE FIRST SORCERER

Remembrance I call for and far-sight to days as yet unborn.
Remembrance of Man's First Vision in the Fire,
Remembrance of Man's First Dream of the Night,
when by the Blessed Sight the Ancient One of the Spirit he saw... •

"I am He, I am She, the Old One,
in whose blood Thou art cross-signed in benediction,
and in whose blood the One Sigil is stained.
The Light of all Magick is my gift unto Thee,
but accurst am I and in Darkness hid.
Black-burnt by that First Fire, Fire of my own Fire.
Black-burnt amid Stars, scorched by hearth and by forge.
I am He, I am She, that leapeth living from Star, Sun and Flame.
Blessed am I that have shod the Horses of Man,
That have clothed the Steeds of the Gods.
Brother and Twin of Heart are We, to All that are ridden by the Gods.
For it is Our Hand that hath taken the Bones of the Reddened One from the Earth.
It is Our Hand that hath raised up the Soul of the Ancient in the Body of the Present.

Beneath a Serpent wast I chained, whilst Woman tended over me.
Poison kissed me, suffering taught me.
And from that Serpent new cunning I learnt.
By Curse and by Fetter, through black wordless ages,
Bound to the Altar-Bed of Pain,
My Self to my Self in Sacrifice given,
'Til from that Serpent the Secret Name fell....
As sweetest nectar to my part'd lips!
Beneath the Venomous Cup of the Oracle,
Beneath the Horn'd Lips of the Snake,
Chained, accurst and blighted,
Wracked with the Agonies of Gods and of Men.
Goddess arch'd Heaven over me,
Goddess stretched Earth under me,
Priestess spake charms into me,
And from that Serpent new wisdom I gained.

My Self unto I in Sacrifice given.
Naught but Thy Poison hath been my sustenance,
Naught but Thy Susurrus hath stirr'd me to rise.

And by the Name given, all Power didst unfold,
A Waking of the Eldest I: The Spirit of the First Fire's Vision,
The Ancient One of Eldest Dream!"

THE FORMULA OF THE FIRST HOLY LETTER REVERSED



'I' ↔ 'I'

I - Neither -I:- the Trinity of Alogos-Azothos-Achronos, the Geminus realised as the Trinity of Point-Space-Point.

In Azothos-Sothoza, the focus in Void of the Pointal Omnipresence of I. By the Death endured at the centre of the Cross'd Ways omnipresently realised; by the Perfected Sacrifice of all facets and aspects of the Aethyric I, the Light of the Stars is returned unto its birthplace and passeth through the Gate thereof unto the Autochthon.

By the Iconoclasm of all Mortal States the Initiated Corporeality is reified: the Flesh becometh conscious of its Whole beyond Temporality.

By the Willing Sacrifice of All that Thou hast been, are now and shalt become - Thou shalt return unto the Autochthonic State which precedeth all that is Existent.

By the Sacred Arte of Sorcery I go forth by Will through the Gate of the Arcanum marked with the Sign of the First Holy Letter Reversed, by which the Apotheosis of Egress is attained.
I pour forth the Blood-offering of All upon the Eleven Aats omnipresently situated.
I feed the Stars through the Points of the Sigils. I redden the Signs. I unite the kindred nodal interstices. I bind with blood the Sacred Designs. I pour forth the Offering of the Blood of All - that it may pass through the One Star, and that I may reclaim the Primordiality of I-Beyond-All-Aeons.

A FORMULA OF ALOGOS VEL PAN ATHANATOS

I: Alogos vel Pan Athanatos,
In the Ouroboric Glyph and by the Totemick Spell of this Arcanum,
I enter in through the Gate of mine own Mouth.
Upon the Four Points of Orientation I have offered the Vessels of Egress and from the Earth I have fashioned their Doubles, that my Famuli and Manes may dwell therein as within the bones of mine own body.

Thus saith the Daimon of I, Sethos Pan-Athanatos:-
"Blood from flesh pouring,
flesh to bone drying, bone to dust crumbling,
Dust to earth yearning,
earth with seed scattered, seed with blood burning,
Death and Life turning -
Death and Life turning - Death and Life turning!
The Horse will graze upon the field
grown from the dust of its ancestors."

Thus speaking, self-unto-self,
I return unto the Existent through the Gate of mine own Mouth:
In my Body all Futurity of Atavism
and all Antiquity of Form are conjunct.
Thus am I become the Ancient One of Spirit.

FORMULA OF AZOTHOS

7: Azothos. To Gramma Aios Proto. Sothoza -
Within whom All is Increation, pure unto the I-Sexuality;
From whom All is Excreated in the Lines of the One Sigil -
the Point extended throughout the Aires of the Existent.

By Will I call upon the Powers of the First Holy Letter Reversed!
In the Name of the First-born of Witchblood and in the Sight of Thee - the Great Watcher Within, the Ever-Open Lidless Eye - this Arcanum is sworn.

By Thy Sign all Spirit and Flesh
is returned unto the Womb as to the Grave.
By Thy Sign I go forth in Shadow
and in Light into the Waters Primeval,
and therein am I cleansed by the Blood of all Birth.
Into the Hands of the Eight Primordial Ones who watch over the Directions of Emanation, I am given in Sacrifice:
Solely of Void have I become.

Unto the Seed of I in the Ocean of the Stars' Blood,
Immortal Flesh is gathered by the Hands of the Eight Aged Powers.
Wrought of their own Light in the Forge of the First Sun,
And quickened by the Enchantment that wast before All,
I go forth into the Manifest to give of my Light.
Proto-Eos-Mii, Proto-Eos-Mii, Proto-Eos-Mii.

FORMULA OF ACHRONOS

I: *Achronos.*
Azot vel Zoa, Azot vel Azoa.
I walk the Paths oblique unto every Instant,
between and beyond the Geminus.
I unite the Quintessence of the Powers of Life with the Quintessence of the Powers of Death. By the Right and the Averse Sign of the Grand Sigil of the Azoetic Grammar,
So shall this be done!

The Sorcerer becoming wholly of the Void, that is, having fulfilled the Arcanum of the First Holy Letter Reversed, may pass beyond unto That of which naught may be spoken; or if he so will, and the Ordeal of the Arcanum being passed, he may follow the cyclic continuum of the Sacred Alphabet and return unto the Existent through the Manifestation Formulae of the Twenty-Second Letter.

Mastery of the Arcanum of the First Holy Letter Reversed bestows the ability to use its Sign as a means to dwell apart in the Abyss of Sothoza, thus obtaining the Apotheosis of Solitude.

By Will this Sign calls upon the Dead to speak with the Innocence of the Babe; it is to call upon the Power of the Dawn at Midnight. It will counter all Curses, returning all enmity and bane unto its source. Cast against an enemy, it is to perform the Sacrifice of this Arcanum without Will, it is the Curse from which none may arise, it returns all things to their beginning and binds them there as an Offering unto the Watcher. By this Sign the Water of Purity may, be drawn upon in the depths of an unclean desert.

THE FORMULA OF THE TWELFTH HOLY LETTER



Here begin the Arcana of Reification through the fetishistic mediation of the Geminus. Here openeth the conclave of certain formulae regarding the Circle, Point and Path, whereby the fetish-objects of the Twelfth Letter and the First Letter are conjoined - the Witches' Ladder and the Horse-headed Rod respectively.

The Witches' Ladder of Knots is the fetish-object embodying the ophidian energies that convey the interconnectedness between Star, Sigil, Posture, Sense, and so forth. That is to say, the Cord is the fetishistic manifestation of the Serpent-power within the Azoth and within Man; it is the sorcerer's rosary, the mediator of those Powers that link Aat with Aat upon all levels of the Existent. It is thus that the Cord of the Quintessence has eleven knots, corresponding to the Cells of the Sigillum Azoetia. The fetish itself has two forms - the Knotted Cord and the Circle-Rope; the former embodies the Path of Going Forth; the latter, being the Encircler of the Rite, is the physical emblem of the Binding of any Chosen Formula or Operation of Arte.

The Witches' Ladder of Knots is both the Rope of Birth link'd unto the All-Mother and the Hangman's Noose that leadeth unto the Grave. Verily, it becometh the Ouroboric Ring - the True Circle of the Arte Magical - wherein the Rites Emblematick of the One Dream, or Greater Visions, are performed. Therefore let the Rope, the Greater Form of this Tool, be tied in the literal fashion of a Circle. This maketh manifest the All-ensorcelling Cord of Sabbatic Initiation and thereby bindeth the Whole Covine of Witchblood within its bounds. The circumference of the Circle-rope is mystically said to be thrice the length of those that stand within it; for it is the Measure of Thrice-wise Fate and unto its Form the Three Consecrations of the Circle are bound.

The Horse-headed Rod is the fetish-object embodying the Principle of Man as the Steed of the Gods. By its composition and structure it is a sublimate form of the Grand Fetish-tree, whose boughs reach the zenith and whose roots reach the nadir of the Existent. In essence it is the Wand united with the Principles of Alignment and Possession - it is the 'Direction of Going Forth' united with the Principles of Syncretism; that is, it expresses the Going Forth of the Bodies of Flesh, Light and Shadow in the Mutually-indwelling State of the Summoned within the Form of the Summoner.

Aligned as One Point - God and Man and Beast,
I go forth upon the Path of the Rite.
The God descendeth upon the Flesh of Man,
To mount it as an Horse, to go forth amid the Living and the Dead.
The Spirit of Man descendeth upon the Flesh of the Beast,
to mount it as an Horse, to go forth amid the Living and the Dead -
In the Heights, as in the Depths, the Sabbat's Star to find!

The Horse-headed Rod is also the reposoire and symbol of the Steed that beareth the Spirit of the Adept unto the Sabbat; it is the Besom of Tradition, the Witches' Broom, which so often disguised the Wand and its Carven Head 'neath a brush of twigs. It is the fetish-object of the Famulus as the Steed of Man and of Man as the Steed of the Gods. It is by the means of their simultaneity of motion that the Sabbat's Formulae are fulfilled as above so below.

The Rod also serveth as the drum-stick, the Wand that doth arouse the rhythmic motion of the Circle-dance. Likewise it may serve as the Scourge-stave which inciteth the Dance unto its height of frenzy and ecstasy. The Scourge, like unto the Besom, being formed of a stave topped with horse-hair, cords or withies, doth unify both the Knotted Cord and the Horse-headed Rod as fetishistic vehicles of the Magical Power, and thus doth signify the synentasy of all dual means within the Ekstasis of the Sabbat. As the Cord is the Path, so the Rod is the means of movement upon the Path. Together they express the Direction and Form in which the Sorcerer 'goeth forth' amid the Aires and Abodes of Gods and Men.

THE SPELL OF THE WITCHES' LADDER AND THE HORSE-HEADED ROD

By the Five Senses in One Sense unified,
And through the Four Gates of Orientation extended,
the Body of the Sphinx is attain'd - pure unto the Hand and Eye!
By the Three Paths in One Point unified,
By the Three Strands in One Cord united,
By the One Cord of Twain Extremities, Zoa-Azoa,
The Ourobouros of mine Infinity is bound
in the One Circle of the Arte Magisterial.

Thrice equal to the Way 'twixt Head and Heel,
Of Three Strands let the Cord be woven,
for the Three Paths that in the One Point meet.
Let each Strand be woven from the Greenwood's Vine,
from the Skin of Man and the Skin of Kine,
from the Hair of Beast and the Hair of Corpse
-Thus the Witches' Ladder of Knots will I charm.

The Eleven Sigils from the Serpent's back be tied into Eleven Knots,
and in each Knot an Aat's Fire -
all Powers of the Azoth shall thus be bound....
in a Ladder of Knots 'twixt Earth and Heaven,
in a Ladder of Knots 'twixt Earth and Hell.

Within each Knot's Heart the Peacock's Eye bind,
that within its Charm Thy Sight in Star find.
Thus shalt Thine Eye go forth amid Aires remote,
to look upon That beyond all Mortal Hands' reach.
Cord of Shadow and Cord of Light,
Cord of the Twilight Breach of Summoning -
Twain-as-One is Thy Triple Path, knotted with Stars Elevenfold bright!

I cast the Fetish of the Knotted Cord into the Fire that burneth before
me - as into the Sun Itself; and by the Ladder of its Knots
mine Eye shalt open in the Place of the Light -
within the Point of the Star Invoked.
And by the Path that becometh the World's Tree
mine own Flesh of Light will ascend amid Heaven's expanse,
even unto the Golden Nail in the Seven-Jewell'd Circle of the Zenith;
Yea, even unto the Very Pinnacle of the Path,
The Starry Throne of the Royal Soul's Ascent.

I cast the Fetish of the Knotted Cord, tied with the Skin of the Snake,
into the Water that lieth before me - as into the Primeval Sea.
Ladder of Knots become Star-scaled Dragon -
the Serpent that bindeth Star unto Star - upon whose crested back
I will descend amongst the roots of the Ascending Tree.

I will take those Sigils formed by the boughs
and I will mark them 'pon the roots.
I will take those Sigils formed by the roots
and I will mark them 'pon the boughs.
I will stain them with blood and burn them
as with the Sun's own touch.
I will, by mine own Hand and Eye,
write the Cipher of Our Ancient Power
- in Shadow as in Light - in mine own blood
as in the blood of my Sacred Ancestry.
I will pour the Water of the Charm
upon the roots of the Tree that standeth before me.

I will pour forth the Water of the Charm
as a Libation of mine own blood, as upon the roots of the World's Tree.

Thus go I forth 'pon the Way of Descent.
I open the Gateway of Ingress
through the Tree that standeth before me,
as through the Tines of the One Tree that linketh Star with Star.
I journey in the Heights as in the Depths.
I go forth by my Will and by Sovereign Dryad's assent.
I go forth by the Knotted Cord and by all Dryads' consent.
By Root and by Bough, By Hand and by Eye,
I go forth amid Thy Kingdom. O' Thou Shade Infernal of I.

Ye Spirits of Mine Holy Lineage!
Ye Spirits of the Blood of the Wise!
Hear me and answer me, be swift at my calling!
Draw nigh! And hear me.
Bring forth the Signs of the Paths before me.
Bring forth the Words that appease Those that guard the Way.
Deliver unto me the Knowledge of Our Covenant.

From the Tine of the One Tree, from that bough granted unto me
a rod shall I carve, and with the Runes
of all the Greenwood's Wight and Kin shall I mark it.
With blood will I stain them and redden them
with the Offering of my Vein and Heart.
And the Head of the Rod shall be the Head of the Horse,
thus to harrow and to hallow, through thick and through thin,
the Earth's blood to quicken, to draw Life from Within.

With the Horse-head'd Rod tied with the Cord of Knots,
bound as a Scourge with the Mane of the White Horse,
I will smite the Earth, I will go forth in the Swift Flight,
to traverse the Lines of the Earth in the Space of a Night.

Ye Souls of the Land, aid Thou the Passage of the Wild Hunt.
With the Horse-head'd Rod, tied with Fetish and with Feather,
I will stir the Sky with storm and turmoil,
I shall lay upon the Hands of the Air,
and be borne aloft in the Swift Flight.

The Words of my Charms are uttered in the Lightning's voice!
The Might of the Storm speaketh forth my Desires!
Ye Souls of the Land bear witness and attend!

With the Horse-head'd Rod I will strike the Drum,
carv'd from that Tree grant'd unto me.

Upon that Horse and upon that Path,
made by rhythm throughout the Aire,
I will ride forth amongst the Living and the Dead,
I will pass through the Four Gates of the Horizon.
I will unite the zenith with the nadir by the Power of mine Enchantment.

By the Words of the Charm, none shall hinder my Way;
for no Secret may be hidden from mine Eyes.
I will retrieve the promised Crown of Magistry from the dust.
In the ashes of the Ancestral Pyre, in the dust of mine own Flesh's kin,
I will bury the Cord of Knots, tied with the relics of my blood and bone,
Even within the Chosen Grave - as within the Place of mine own death.
With the Horse-head'd Rod and Scourge I will smite that Place,
By my Hand and by my Word the Abyss shall open before me!
Thus ride I forth into the Abodes of the Shadow.
I go forth amid the Mighty Dead!

By the Hand of the Earth holding the Rod!
By mine own Hand in the Posture of the Invoked,
bound by Knot, Cord, Fetish, Feather and Eye,
I cast forth the Vessel of the Oracle,
I reach forth to pluck the Light of the Stars from the Hearth.
For I am the Fivefold Star of the Flesh, bound by the Serpent of Spirit,
I am That which no thing may be!
The Circle of Nature bindeth not the Name of my Name.



A VISION OF THE TWELFTH LETTER ARCANA

I beheld in a Dream at the Cross'd Ways of the Sabbat, a Vision of the Arcana concerning the Witches' Ladder and the Horse-headed Rod. I beheld the Spirit of the Serpent leaping forth from the Cord of Stars, and it appeared unto me as the Black Man of the Sabbat - the Very Image of Our God Incarnate - as though hewn from Night Itself.

In his right hand he held the Cord of Knots as a whip, and with it he smote the Earth. He stood upon the Shore of the Great Sea, the Ocean of all Witchblood; and the Shore was set in a cove, crescent-shaped like unto the Waning Moon. Indeed, above the Waters hung the Moon Itself in Fullness; and in the Waters its reflection lay cradled - beyond all Time.

As the God struck the Earth a Voice resounded: "This is the Place of all my Worship!". And with this Proclamation I beheld Our Blessed Lady, the White Goddess, leaping forth from the Ocean of Life. She stood before the God, her body like the pale foam of the waters; and yet I could not look upon her face, for it was hid 'neath the Head of a Horse, its mane moon-white and luxuriant in the Ocean's breath. In her left hand she held a wooden stave, carven at one end with a likeness of her mask.

Face to Face as Sun to Moon, the Twin Vessels of Life and Death, thus they stood upon the Shore of the Great Sea. And all about them were bestrewn drums beyond number - these are the drums of Sorcerers and Magicians, past and future. Some were broken and cracked, and others as though recently made. The skins of the drums were of all the Beasts of the Earth, that their Song should charm all that liveth.

The God smote once more and in that instant the drums played, though no hand touched them. And together - face to face, then back to back, as Twin Serpents coiling - the Goddess and the God danced to the unison of rhythm. As upon the bolts of the Storm they flew! Yea, with their motion uniting the Postures of every Deity, they danced to the Voice of the Ancient One uttered through the Oracle of the Sorcerer's Drum.

FORMULA OF THE SOVEREIGN INTELLIGENCE OF THE VOID AAT

I: Alogos vel Azoth, Genius Rex
O' Intelligence of the Void Aat, having Dominion over the First and the Twelfth Holy Letters, here be focus'd in and summoned by the Sigil that is call'd 'The Key'.

I am He that standeth at the Cross'd Roads of the High Sabbat of the Ages, the Man wrought in the Forge of the First Sun.
I am He of the Black Flame, the Tomb coil'd with the Serpent.

I am She that standeth at the Cross'd Roads of the High Sabbat of the Ages, the Woman wrought in the Forge of the First Sun.
I am She of the Red Flame,
the Heart of all Living pierced with the Arthame of the Ancient One.

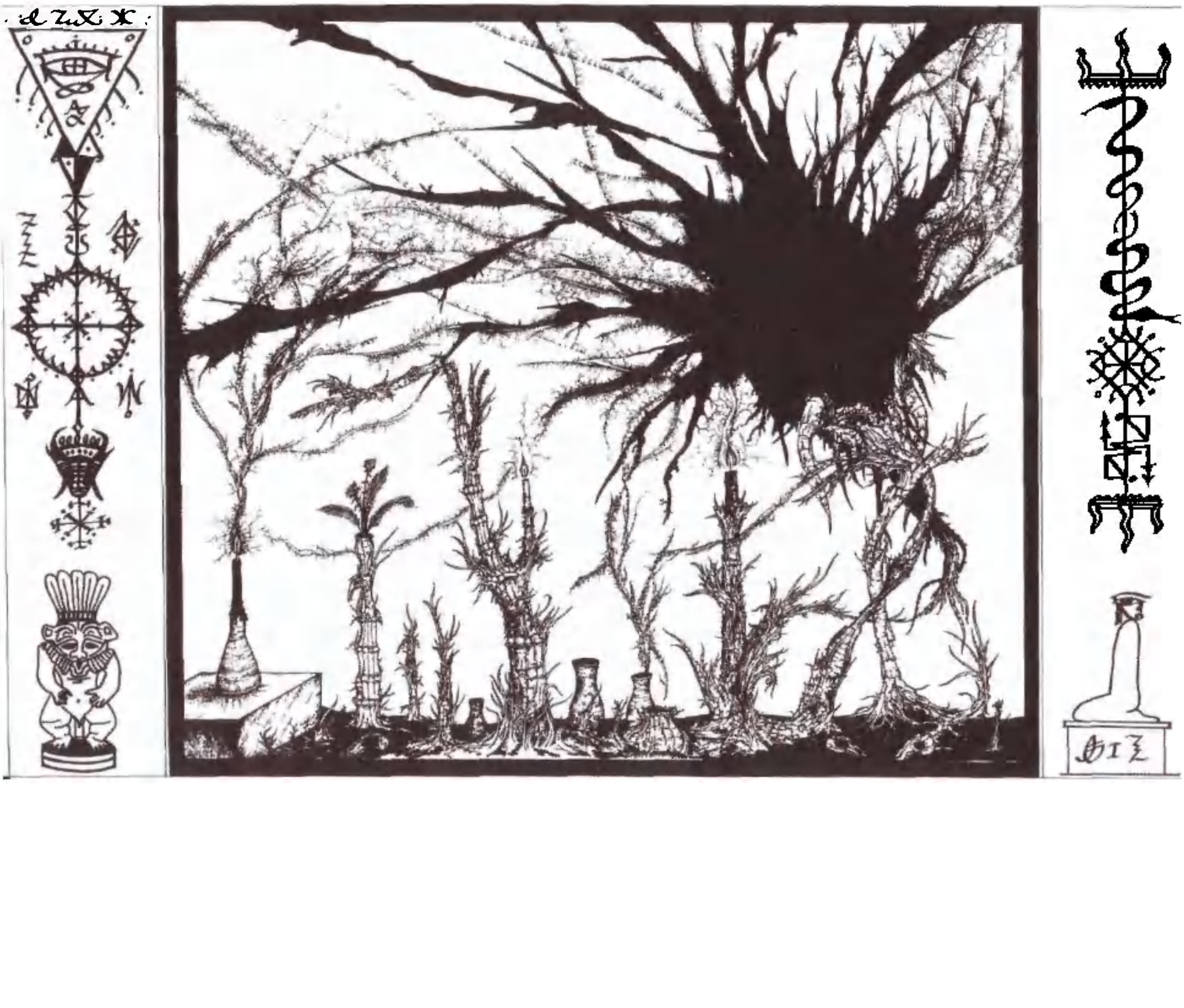
I go forth upon all Paths that in the Void's centre meet.
I go forth upon the Points and upon the Spaces of the One Sigil.

I am He, born of the One Cord that bindeth the Covine of all Blessed and Wise, born of the Witches' Ladder of Knots that linketh Star with Star, Aeon with Aeon.
I am He, the One Child of the Elder Gods, born from the Hearth of the One Star, born from the midst of the Circle's Heart, torn from the Void encircled by Thee - O' Ourobouros!
For Thou art Alpha and Omega,
Thou art Aleph and Tau,
Thou art the Aa and the Zod.
Thou art I: Alogos vel Azoth.

I am She that is concealed in the Grand Array of all Blessed Worship.
The glory of my Body is the Infinity of Ekstasis!
Veiled am I in the Spirit and the Flesh of all Women.
I am She of the White Horse's Crown, born of the Rod that striketh the Drum, born from the Ocean of Our Ancestral Blood.

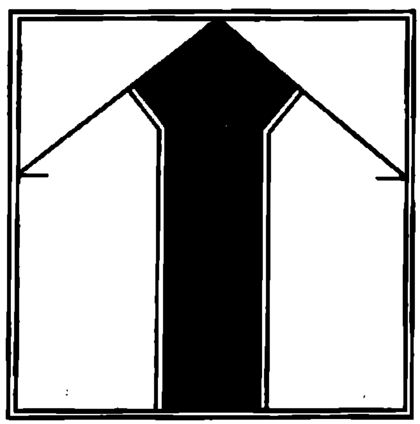
I am He, I am She, born of the Voice of the Drum,
born of the Orison and the Rhythm of the Sorcerer's Word.

By the Powers of the First and the Twelfth Holy Letters,
Cast forth in the Double Elevenfold Paths of Emanation,
I arise, I descend, I go forth!
In Shadow and in Light, Perfected am I: the Twain-as-One, Zoa-Ka-Azoa!



The Formulae of the First Cell

Being the Aat of the Second and the Thirteenth Letters of the Sacred Alphabet





ALL WORSHIP IS SOLILOQUY

May the One Thought be without division and beyond dispersion, concentrated wholly upon the Sigil of Intent. May the One Thought be as the First Ray issuing from the Birthplace of the Light. Thus, in the Passage of the Praedormitium, in the Chaos of Hypnagogia, in the turbulence betwixt Waking and Sleeping - wherein all ideas have Freedom of Association - the Eye shall remain fixed upon the One Sigil, the Hand shall attain unto the Purity of Perception, and the Mind shall attain unto the Continuity of Awareness, even unto the lightning-swift motion between noumena, and the Contemplative Virtues of Serenity, Discernment and Refinement.... And therein shall I attain unto the Continuity of Existence.

Consecration: *'Banish Naught, but All Re-align.'*
For in Perfected Alignment unto I all things become Good, such is the Artifice of this Benediction.

FORMULA OF AESTHESIS I

By the Hand and the Eye of the Aethyric - the Absolute and Undifferentiated I - in Perfect Alignment to the Monad of each Self, Incarnate and Discarnate, the Millions-of-Forms-of-Being become...
In Perfect Conjunction to this Present Embodiment and Vessel of Perception.

By the Hand before me at this Moment,
By the Eye within me throughout all Aions,
By the Hand and the Eye as the Alpha and Omega,
the Aa and the Zod binding I,
I call upon the Powers of the Sacred Formulae of Aesthesis.
Let the Fire of the All-Vision be lit!

Whosoever hath mirror'd the Whole Nature in his own and portrays the Secret Beauty of the same unto all that are open of Eye and Mind; whosoever can capture and tame the Spirits to be bound in Image, their Powers to embody and to shine forth; whosoever was first among Men and Women to show forth the Power of Vision - such was the First Sorcerer and Divine Artist. Blessed be the memory of this Spirit of Our Ancestry, may its strength wax in me and dwell in the House of my Present Flesh.

In the Name Unknown of the First of Witchblood,
Blessed be mine Eyes that they may witness the First Vision,
become strong in the Power of the Sight,
pierce the Veils and Fetters of Time,
and be witness unto the Fire of the One Spirit.
Blessed be my Hands that they may fashion the Houses of the Gods,
that they may touch and hold the Beloved in Worship,
open all Gates and bring forth Truth,
and show forth the Fivefold Sign of the One Spirit.
Seed of I at this Instant become:
Point become Space; mine own Form unfold.
Prototype of all Sorcery dreamt, in Man become manifest;
Lowest root become highest bough; Star in Heart ignite!

THE FORMULAE OF THE SECOND HOLY LETTER,
BY WHOSE POWER THE SECRET INTERPRETATION OF ALL MYSTERIES IS KNOWN UNTO THE BODY OF THE CULT





Pure Formulaic Spell of the Azoëtia

Hekas Hekas Este Bebeloi.
Zazas Zazas Nasatanata Zazas.
Protos Eos Mii.
Nama Weica Aster,
Nama Hekau Ashemu Sek.
Xenar, Xenar, Xenar, Xenar.
Abra-Khu-Zraa
Zsin-Niaq-Sa.
Aiozs-Zoias.
I

A TRANSLITERATION OF THE FORMULAIC SPELL, TOGETHER WITH A DETAIL OF THE COGNATE RITUAL PROCEDURES OF THE SABBAT

(THIS BEING SUCH KNOWLEDGE AS IS REVEALED IN THE ARCANUM OF THE SECOND HOLY LETTER)

Inner Form:-

I: Unto whom All is aligned in Perfection; revealed is Thine Arcanum.
Witness art Thou to Thine own Light who knoweth Thyself in Darkness.
Imperishable Star! In whom the Convocation of the Sabbat is focused, from whom all Magical Power proceeds.

Thy Fivefold Sign shineth in the Four Paths of the Cross and uniteth the Eight Paths of the Sabbat - Thy One Sigil bindeth the Whole.
In Thy Fourfold Name are hidden the Mysteries of Congress: the Secrets of Creation, Uncreation, Excreation, and Increation.
All Futurity and Antiquity of mine own Being unto I be here aligned.
In Thee, Autochthonic and Aethyric,
the Geminus of Zoa and Azoa is united.
Concealed is Thine Arcanum: ZO-I-AS.
In the Pleasure of Thee, Now as in Eternity - the Sole Reality: I.

Outer Form:-

Be ye far from here all ye profane =
Naught be banished but All re-aligned unto mine Intent and Will.

The Gates of Hell be open! =
Let the Way of That which is Hidden here be revealed.

Witness am I to the Dawn of my own Light!
Behold! I am That which dwelleth upon the Twin Horizons.
I am the Gate and the Keeper of the Gate of Twilight -
the Encircler of the Light and the Darkness.

Hail to the Star of the Blessed and the Wise!
Hail to the Magical Formulae of the Undying and Imperishable Stars!
By the Sign of the Pentalpha I raise and bind Thy Powers within the Four Watchtowers of the Universe. By the Secret Tetragrammaton of the Hand/Eye/Phallus/Mouth I speak forth the Arcana of the Sun and Moon conjoined upon the Earth.

I am That which uniteth and divideth.
I am He, I am She - the Ancient One of Spirit Incarnate.

THE EIGHT STEPS OF THE RITE OF INGRESS,
BEING THE CEREMONIAL FOUNDATION OF THE SABBATIC RITE

1. *'Hekas Hekas Este Bebeloi. Zazas Zazas Nasatanata Zazas. Proto Eos Mii.'*
These three formulae initiate the Sabbatic Rite and open the Way of Ingress. They establish the centre - the 'Hot-point' of the magical working - as the potentiality of the Threefold Circle and as the focus of the Sabbat.

2. *'Nanta Weica Aster. Natna Hekau Ashemu Sek.'*
This dual formula embodies the Ritual Act of 'The Declaration': the statement of intent which delineates the 'Path' of the Rite betwixt Summoner and Summoned. Being of two phrases - of three and four words respectively - this formula establishes the duality of the One Spirit as manifest through Goddess and God, Priestess and Priest, in their sigils:

⊥ ✕

This duality is the Great Double House formed by the Twain Powers of Zoa and Azoa. Zoa and Azoa are the omnipresent polarities of the whole spectrum of occult creative energies, and are perpetually being united in all possibilities of Entity: ever-becoming in unity through the reified abstraction and continuity of the I, self-pleasuring through the undifferentiating I-sexuality of the Primal Atavism: the Flesh of the Firstborn of Witchblood.

3. The Ritual Act of the Exorcism of the Three Aspects casts the First Circle and binds it with the Sigil of the Goddess ⊥. This establishes the central point as the Meeting-place of the Three Roads, and thereby consecrates the Circle as the Horizon of the Triple Essence of Nature.

4. The Ritual Act of the Salutations to the Quarters casts the Second Circle and binds it with the Sigil of the God ✕ . This establishes the central point as the Meeting-place of the Four Roads, and thereby consecrates the Circle as the Horizon of the Four Elements of Nature.

5. At each Quarter the Word of Xenar is uttered and the Sign thereof, being ★ is traced, thus uniting the Four Elements in Spirit and giving utterance to the Tetragrammaton of the Sabbat through the Fivefold Oracle of the Flesh.

6. The Salutation to the Heights and Depths is the Ritual Act cognate with the focusing of the Five Physical Senses of the Body and all that lies within the Horizon, Zenith and Nadir of all Nature unto the central point of the Circle. This obtains the ritual identification between the omnipresent centre and the circumference of Infinity: the concentration of the Five Elements and the Five Senses to the Sixth and Unifying Point of the Telaesthetic Sense.

7. The Sabbatic Chant casts the Third Circle and unites the Sigils of the Twain Powers ⊥ and ×, manifesting the Sevenfold Star within the Earthly Rite, thus establishing the central point as the Meeting-place of the Seven Rays.

8. The Charge unto the Shadow opens the Path anterior to the Star, and summons That which lies beyond the Point. Thus it marks the Direction of the Eighth Ray and calls upon the Initiator - the Ancient One of Spirit - to bind and unite the diverse aspects of the Whole Rite.

Thus the Eightfold Sigil of the Witches' Sabbath is form'd by the Acts of Ceremony and thus is bound into the Earthly Circle of the Arte Magical. The Sacred Formulae and Rites built upon this foundation establish and reify the Perfection of the Sabbatic Agapae - the permutations of the Eight Rays and the interconnection of the Eleven Cells of the Azoth: the Quintessential Body of all Magick.

By the use of the Pure Formulaic Spell as a continuous mantric orison (mantra) the Ritual Acts, which are therein concealed, are sublimated, and are thus made sigillic as Pure Phonic Vibration, thereby assimilating the ritually summoned powers in a manner directly resonant with the Grand Linear Matrix of the Sigillum Azoetia.

If chanted whilst concentrating upon a specific glyph the sum energies of the Linear Matrix are channelled to empower that glyph and cause its entity to arise in resurgent sentience, that is, to embody its consciousness and intrinsic state of corporeality in the Vessel of the Sorcerer's Flesh.

The Pure Formulaic Spell is a Word-Sigil, a Phonic Graph of the Quintessential Magical Power, and may be used to charge any particular aspect of the Grand Linear Matrix in isolation by focusing the whole in the part: the Totality of I in the Present and Incarnate Vehicle of 'I' or Self.

THE TIMES OF THE COVINE

In regards to the Teachings concerning the Times most auspicious for the Rites of Arte to be performed, let the passage of the Earthly Rites coincide with the cycles of the Visible Points of Power - the Stars and the Planets, the Sun and the Moon.

At the birth and the death of a Season celebrate ye the Greater Mysteries of the Sun's Path.
Upon the Four Days that are between the Gates of the Four Seasons, celebrate ye the Greater Mysteries of Birth, Life, Death and Rebirth.
At the Four Times of the Day celebrate ye the Lesser Mysteries of the Sun's Path.

Also convene ye according to the Path of the Moon through Light and Darkness:-

Upon the Nights of the Waxing Moon celebrate ye the Mysteries of Increase.
Upon the Nights of the Year's Thirteen Full Moons gather ye together to worship the Goddess and the God - He who is the Sun in Darkness and She in whom is all Mystery.
Upon the Nights of the Waning Moon celebrate ye the Mysteries of Decrease.
At the Dark of the Moon celebrate ye the Mystery of the Sacred Marriage of the Sun and the Moon in Death.

At these Times convene with Thy Brethren at the Cross'd Roads of Our Ancient Tryst 'twixt Men and Gods, for these are the Times most auspicious for the Earthly Celebration of the Mysteries of the High Sabbat.

Also convene ye upon a certain night once each week for the Esbat of the Cultus. Let this gathering be held at your discretion and according to your needs; for this meeting is solely for the lesser matters of the Arte: the Instruction and Practise of Spellcraft, the Preparation of the Requisites of Arte, and the discussion of all matters germane unto the fortitude of the Covine and the Arte Magical.

By the mundane alignments and conjunctions of the Visible Stars, and according to the guidance of the Famulus, know ye of the Hours of the Day and the Night most propitious for the Conjurations of Spirits and Genii. But let he who is wise seek out the Secret Alignment of the Aeon and the Instant with the Invisible Stars of the Azoth. For within the True

Circle of the Sabbat the Divine Artist is beyond and yet within every division of Time. He goeth forth beyond all Temporality unto the Aeon of Aeons: the High Sabbat of the Ages. Therefore shall We hold convocation from Dream unto Dream, in the Times beyond Time.

Let the Path of Our Circle be both Deosil and Widdershins - With the Sun and Against the Sun: Widdershins for the Powers of Azoa, Deosil for the Powers of Zoa.

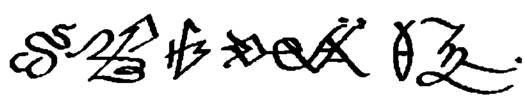
SECOND LETTER FORMULA OF THE UNWRITTEN

Know ye that there are Grammars and Clavicles of the Sorcerer's Path that may not be translated through the vulgar media of paper and ink books, but rather are they to be read within the Empyrean Conclaves, and only then by such Blessed Ones who are of the Elect and the Chosen.

The following sigils may be employed by the Sorcerer to permit his Eye of Vision to go forth in the Sacred Dreaming to read of such Hidden Texts of Magick as he is permitted so to do by the Powers guarding them.

Verily saith the Daimon: *"Look not into those Stars which shine too brightly for the Eyes of Man, lest ye go blind and see not even the mere torches that other Men have lit for Thee in the darkness."*

The Book of Domains = being the 52 Books of Ausar-ra-sua.



ORISON

CONCERNING THE VOCAL ARTICULATION OF THE MAGICAL POWER VIA THE AUTOMATISM OF SPEECH

Let the Mouth of the Divine Artist pronounce the Word of Magical Power in the Secret Tongue of the Wise. Permit Thy Tongue to succumb unto the Power of that Eldest Speech which comprehends and transcends the common languages of Spirits, Men and Beasts. Cling not unto the vulgar means of Converse which needs be understood by the Psyche of Thy Mortal Breed, but offer Thy Tongue unto the Ekstasis of Sorcery; let the Mystery of the Sabbat overwhelm Thy common sensibility and break the Seal of Reason that closeth Thy Mouth from the Utterance of Truth.

The Birth-Cry of Thine own Divinity shall break forth from Thee! Thou shalt speak as with the Very Voice of the Gods! For in Thy Voice will be the Power of the Magical Quintessence - there shall be naught that heareth not the Decree of Thy Will.

Let the Power of the Opposer issue forth from Thy lips, its Passion and Power echoing throughout every Aire and Dimension of the Azoth. By its Sound, made reboant through a resonance within the Angles of the One Sigil and being focus'd by the Arcanum of Self-Enchantment, Thou shalt speak as with the Command of Creation and Destruction. Verily, the Sorcerer's Voice of Power is empowered with the momentum of all Nature!

By the One Word and its Children Thou shalt utter the Lost Names of that Name, whereby the Circle of All Possibility is cast about the Beast of Nature. Know ye this Wisdom and learn ye the Mystery of its Undoing.

The Word: the Cipher of the Fundamental Arcana of the Magical Quintessence, the Grammar whereby the Powers of the Quintessence are controlled and combined within and beyond the Circle of All Possibility by the Adepts of the Universal Cultus of Magick. By the Hand and the Eye of the Wise these Powers are realised and made tenable through their interconnectedness within the Finite and are controlled through their associative chains of corresponding alignments and resonances therein.

The Holy Letters of the Grammar are the continua of the universal energies whereby the Stasis of Existence is perpetuated and changed. They may be seen as Currents of Power in motion. This 'motion', being directional and vibratory in nature, may be perceived as both Sigil and Sound, that is, as the Grand Sigil which is the Very Web of Fate and the Map of All Possibilities, even as the Grand Phonic Sigil which is the Orison of the Ancient One of Spirit - the Alogos, the Word of Silence - which, through the Subtle Alignments of the Invisible within the Visible, emanates and is reified through the Mundane Points of Ingress and is uttered upon the Earth by the Chosen Adept as the Word of Power: Logos.



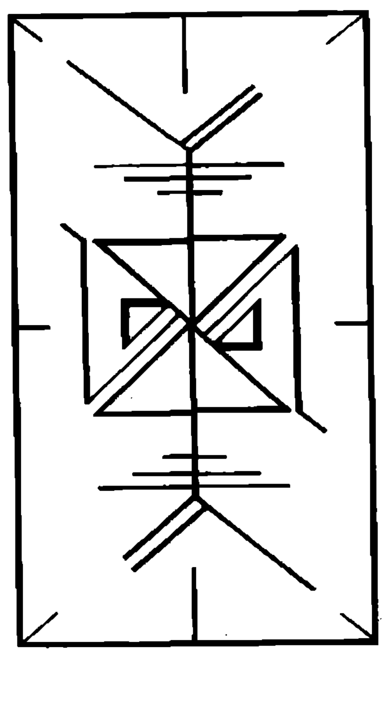
FORMULAE OF SIGILLIC WISDOM

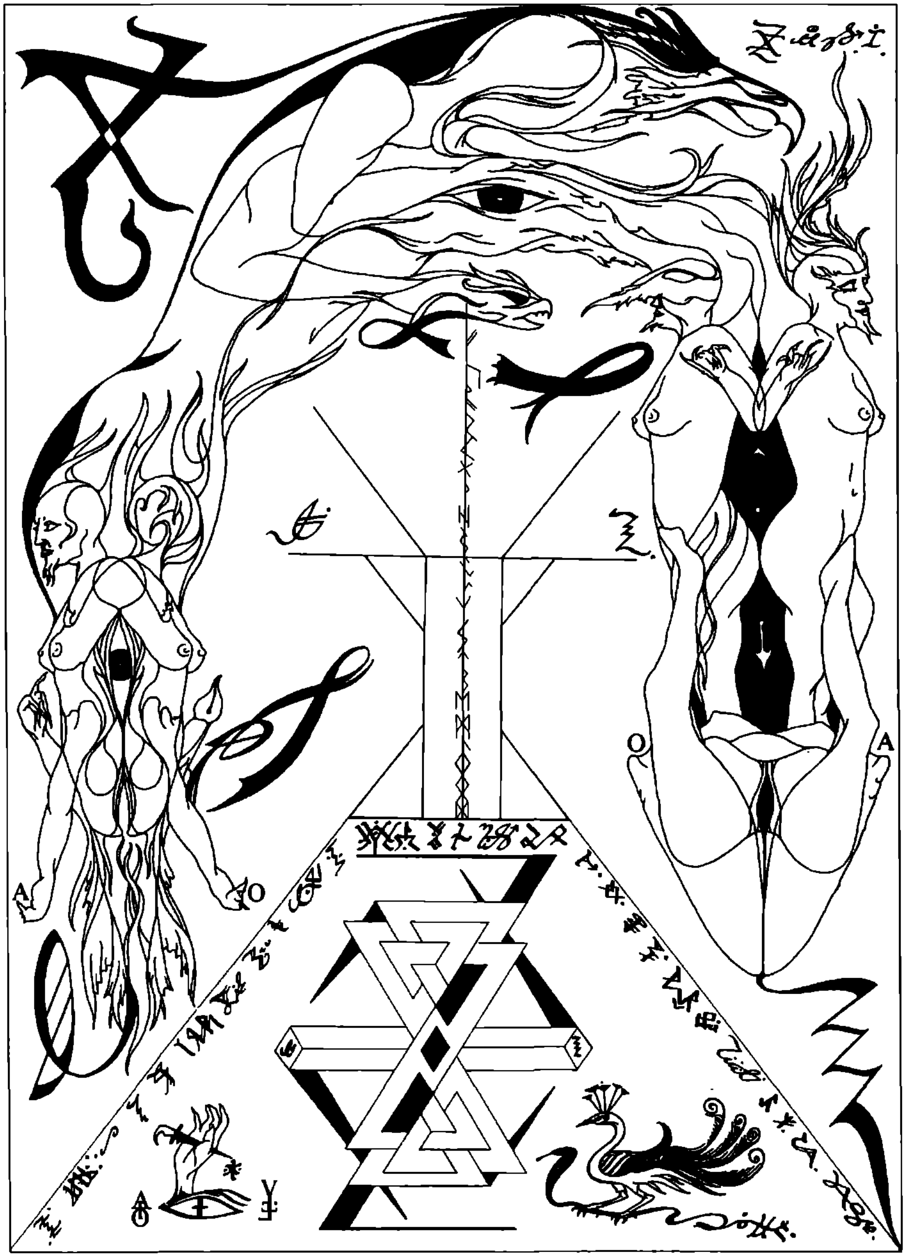
Ye Runes wrought of mine own Hand,
Ye Runes cast out before mine Eye,
Hearken ye unto the Charm of the One Sigil.
Hearken ye unto the Song whereby ye were born

By the Holy Geometry ye are fashioned in the Circle of the Cipher.
By the Sorcerer's Hand ye are brought here before me.
The Elder Gods dance upon you. Their Children prostrate before you.

By the libation of all Nature's blood upon your tines,
I feed the Powers that sleep within you.
I call upon Those that dwell Beyond.

O' *Thou Intercessor of Difference!*
Grant me the Wish of Satiate Desire!




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To the Vulgar Understanding of Man the Wisdom of Sigils is to be spoken of in the following manner:-

A Sigil is a lineal articulation of the Will through the automatism of the Hand, subject to the aesthetic dictations of the Eye, and realised through the Oracle of the Mind as a means to manipulating the secret forces of Nature.

A Sigil is the result of the simplification of a complex of energies existing on many levels - emotional, noumenal, spiritual and so on - in order to make those energies transmutable in accordance with Belief, Desire, and Will. This simplification is expressed by the Will via the creation of an Alphabet embodying Desire - a cipher of curvilinear images or Sacred Letters which can accumulate Belief and serve to bind great power. The Sacred Letters embody the transmutable states of Nature and thus express its Primal Sexuality - the Magical Power Itself.

It is thus that the Wisdom of Sigils is to be understood in such a way as to be of some comprehension to the Mortal Reason of Man. But know ye that this explanation is but a Veil of the Arcanum, for the Sacred Alphabet is the Tongue of the Old Gods that were before Man and the mortal gods of Man. It is beyond the Minds of those born solely of the Clay. Let the Wise draw nigh and attain to its Sacred Knowledge.

I: *Sigillum Alogos, the Omnipresent Linear Matrix.*
The One Sigil unformulated;
its Totality unknowable in its own abstraction.
Its minimal infinity made known as the first stroke carv'd by the Hand of Man - the Line of I and the Sign of the First Numerical Integer - the One Sigil formulated...
From the Initiating Monad - the Dyad of the Geminus and the Union of Point with Point through the First Space defined as Lineal Dimension.
Thus the Negatively-Existent I and the Positively-Existent I create 'I': the Self.
The Sexuality of the Absolutes through their One Desire establish that which is of all Nature: the Endless Round of the Sabbat's Grand Venery betwixt all Entity, the Interplay of Power betwixt all Points and Paths.
For I in Pure Self-Sexuality am ever more intimate with Thee, who art the Satyr and the Nymphe in untold multitudes of Bodies.
In Pan-symmetry of the First Sigil the Whole Is:
From the single facet known and the primal identity sensed at all Points of its Percept, the Whole Sigil and the Perfect'd State of Entity are Illuminate!

In the Heart of the First Sorcerer the Instant of this Realisation is the Aeon of all Truth. It is the Moment when the Divine Quill, dipp'd in the blood of his own heart, touches the Papyrus of his Skin to transmit the Word-Sigils of Gnosis. Verily, it is the Nativity of the Purity of Witchblood, whose Seed is cast throughout all Time and formeth the Flesh of the High Sabbat's Covine.

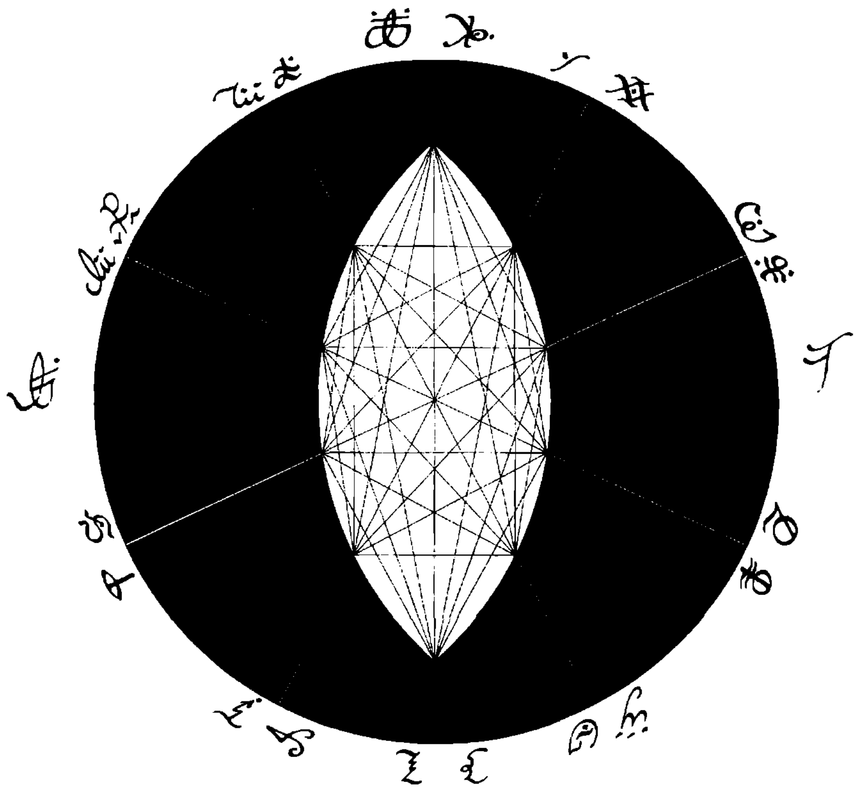
I, that am witness to this Revelation, call now upon Thee in the Name Unknown and Incommunicable, that I - in the Trans-aeonic Sabbat of this Moment - may become the Void betwixt Points, the Embodied Transvocation of all Invocation and Evocation of the Magical Power. For in the Instant of Illumination is the primary moulding of the Azoth: the Auto-creation of the Ancient One of Spirit in the Body of the Blest.

Sacred Knowledge or Gnosis is realised through Visionary Illumination and is intuited and tacitly known by the Wise-born through the Perfection of their Being during the cycles of metempsychosis, that is, in passing through the Secret Initiations of Incarnation and Discarnation. The Sacred Knowledge is embodied in those that are of the Sodality of Cain - of One Sacred Flesh, True-born of Witchblood and to the One Spirit sworn.

In the Passions of Witchblood the Holy Knowledge of the Ancients is an Ever-Open Book. The Wise need not recite its Verses, for they are its Words made manifest.
Blessed are they that know in Silence.
Blessed are they that give the Silence a Voice of Wisdom!

FORMULA OF THE SIGILLUM AZOETIA

I:- *Sigillum Azoetia, call'd 'The Map of Possibility',*
the Sinistral and Dextral Sigil of the Perfected Sorcerer's Being as both Negatively and Positively Existent; the Linear Graph of the One Sabbat, Empyrean, Earthly and Infernal; of Old, seen by the Wise as the Web of Fate and of Destiny: the Net of Enchantment cast by the Ancient One.
In Timely Revelation made known: the sublimation of the Omnipresent Linear Matrix to visible articulation, the Patterner of all Aeons and the Complex of the Sacred Geometry...
By whose Points, omnipresently focused, I walk beyond every Star;
By whose Paths, linking Star with Star,
I conjoin Self with Self throughout all Possibility;
By whose Spaces I dwell apart from the Integral States of Entity and exist solely in the Non-modality between Forms;
By whose Intersections I unite Path with Path -
to go forth as the Sphinx of Many Beasts and the God of Many Faces, an Army in number as the Sand-grains of the ocean shore;
And by whose Contemplation I awaken the One Sigil Within and thus am made Illuminate!



Magick teacheth not the Truth but imparteth the Signs whereby ye may come to know the Truth: In the Book of the Arcane Cipher of Magick is the Clavicle of all Knowledge. Beware and Revere! For it is given unto Thee by Thine own Hand.

THE EIGHT PATHS OF SIGILLIC WISDOM

O' Hand of Man! Who art Fivefold in Thine extension through the Senses of the Flesh and the Sign of Xenar, here dwell within the Shadow of Thine Adamantine Forms and therein be conjunct unto the Azoetic Icons of the Ancient One.
All Immortal Scripts of Holy Witchdom, by the Motion of the Hand in the Eight Paths, be thus transmitted unto the Books held in the Circle of the Earthly Sabbat.

O' Hand of I!
Give forth the Sacred Alphabet in its Perfection of Form,
Translated in Ekstasis unto the Parchment of Man.
Give forth the Books that are yet in Shadow.
Give forth the Sacred Gestures of the Elder Gods,
whereby in Silence I will speak.

O' Hand of Man! Unto these Arcana, attend and bear witness!

Here follow the Eight Paths whereby the Sigillick Forms of Gnosis are revealed:-

1. By the Power of the Sacred Dreaming within the Empyrean Conclaves of the High Sabbat the Loftiest and All-Powerful Signs of Sorcery are received: the Eleven Grand Sigils of the Azoetic Cells. By the Very Hands of the Goddess and the God are they given unto Thee.

2. By the Power of the Blessed Sight within the Circle of the Earthly Sabbat; by Vision and by Trance, there are Mighty Glyphs of Magick to be harvested. From the Tines of the One Tree, which are the Avenues of Ingress for the Powers and Spirits from the Stellar Points unto the Earth, take ye the Sigils of the Path of Ascent.

3. By the Powers of the Shadow and of the Great Watcher Within, Thine Eye shalt open in the Conclaves of the Infernal Sabbat, and therein, from Thine Ancestors, receive the Signs of their Legacy unto Thee: the Tokens of the Sabbat and the Totemick Emblems of Thy Soul's Brethren - the Secret Keys unto Thy Forebears' Power.

And from the Roots of the Old Tree take ye Runes; for these are the Avenues of Ingress for the Powers and Spirits from the Stellar Points in the Depths unto the Earth. Heed ye the Sigils of the Path of Descent.

4. By the Hand in the Automatism of Possession, the Signs of Calling and Binding are received: the Words of the Summoned unto the Summoner.

5. By the Hand in the Automatism of the Emotions and the Senses, the Sigils of the Apotheoses of Sensation are made known. Let the instants of pure and poignant emotive force control the Vessel of the Hand in automatic script. Thus the Cipher of Thy Heart and Senses shall be known.

6. By the Hand in the Automatism of Sleep the Signs and Visions of Dreams unremembered are brought forth.

By the Hand in the Automatism of the Praedormitium the physical sensations of Dreams remaining in the Flesh upon waking are given Form and Line. In the immediacy of Waking the articulation of Dreamt Sensation through the Auto-aestheticism of the Hand and the Eye reveals the Cipher of Half-Sleep and unveils the Keys of Forgotten Dreams.

7. By the Union of Signs encoding the Secret Wishes of the Heart Thou shalt fashion a Cipher; by the conjunction of Letters, Sacred and Mundane, form ye Glyphs in the Tongue of Desires. Let Hand, Eye and Quill be guided in the Auto-aestheticism of Sexual Reverie, thus to fashion the Spells of Bewitchment, Glamour, Attraction, Enchantment and Metamorphosis.

8. By the Hand as the Witness of the Eye, from Thy Vision of the World as a Whole, draw ye Signs embodying and conveying the forces and bodies of Nature:-

From the Stars in their motion upon the Wheels of Heaven;
From the movements and postures of the Beasts in the Earth's Quarters;
From the Tides of the Water and the Tides of the Earth's Powers;
From the Directions of the Winds and from the Boughs of Trees;
From the Casting of the Sacred Fetishes of Bone, Shell and Stone within the Circle of the Earthly Sabbat;
From the Shadows of Sun, Moon and Star;
From the Shadows in the Mirror's Abyss.
From All - such as stirreth Thee to Inspiration and Illumination -
Reveal ye the Ciphers of Becoming, Being and Ceasing-to-Be -
whereby the Twin Faces of Yesterday and Tomorrow are known as Thine.

By the Eight Strokes of the Sabbatic Cross conjoined with the Paths of the Serpent, by the line of the Tree conjoined with the ophidian quality of the curve, the Idol call'd 'Nature' is transmuted through the Sacred Geometry of the Azoetic Sign, the Web of all Fate and the Map of all Possibilities.

And so, being made subject to the Purity of Divine Aesthesis, the Alphabet of the Sorcerer is begotten. Thus all Sigils are written by the Hand of Man guided by the Spirit of the Ancient One :-I-: ever-becoming in the momentary exaction of the Sacred Alphabet, whose Purity of Form is transcendent of its Temporal Ciphers.

FORMULAE AND CONJURATIONS OF THE THIRTEENTH HOLY LETTER



I: Alogos vel Meir-Krus, To Gramma Aios Dekatos Tritos,
the Genii of the Thirteenth Holy Letter of the Sacred Alphabet,
being the Corpus of those Gods and Spirits having government over the Thirteenth Aspect of the One Sigil, and by whose Ordinance the Arcana of the Self-Slain One are known and reified.

The Negative Arcana are attained by the Synaesthesia of the Sinistrality of the Self's Senses in the Abode of the Shadow and thus in the Domain of the Great Watcher Within, and by the Parallel Synaesthesia of the Dextrality of the Self's Senses being focus'd in their Original Domain; that is, by the Left-handedness of mine Entity being slain unto the Void, to the Infernal Abode and to Those enshrined therein, whilst the Right-handedness of my Being becometh the Oracle

In this Understanding let my Sinistrality be sacrificed, that I may gain the Visions of the Subtle Aires of the Infernal Sabbatic Conclaves, whilst the Right-handedness of mine Entity remaineth in its Original State of Being to serve as the Oracle for the Sacred Visions and Powers of these Arcana in their transmission unto the Mundane.

The Positive Arcana are attained by the Synaesthesia of the Dextrality of the Self's Senses in the Abode of the Light and in the Domains of the Empyrean, and by the Synaesthesia of the Sinistrality of the Self's Senses being focus'd in their Original Domain; that is, by the Right-handedness of mine Entity being slain unto the Void, to the Stellar Abodes and to Those enshrined therein, whilst the Left-handedness of my Being becometh the Oracle.

In this Understanding let ray Dextrality be sacrificed that I may gain the Visions of the Subtle Aires of the Empyrean Sabbatic Conclaves, whilst the Left-handedness of mine Entity remaineth in its Original State of Being to serve as the Oracle for the Sacred Visions and Powers of these Arcana in their transmission unto the Mundane.

By these Secret Formulae, worked in alternation through Contemplation and through Rite, I go forth amid the Subtle Aires of the Sabbatic Conclaves whilst my Flesh, though made lame, walketh amidst the Living - even as that Prophet that hath ever wandered to and fro over the face of the Earth amid Common Men, call'd 'The Lame God'.

I: Alogos vel Meir-Krus, To Gramma Aios Dekatos Tritos.
Hear me, and be ye conjured by me!
Thou who art the Genii of the Thirteenth Holy Letter of the Elder Script, be ye conjured by all the Names of the Elder Gods!

Hear me, and be ye attentive unto my Words,
By the Name and the Sign of Thy Sovereign Aatic Genius, who hath all Power over Thy Point of Emanation and who hath all Dominion over the Star of Thy Birth, I charge and summon Thee to appear before me as I so will and to hearken diligently unto my Calling:-

I arise in the Gate of the Twilight, I dance in the Gait of the Eventide,
For I follow the Steps of the Aged One;
I move not from the Posture of the Lame God.
I stand as the Heron-Father to enchant Thee.

'The One-Footed Goat' am I,
the Horn'd Skull rais'd aloft upon the Tree of the World.
The Lame God am I,
the Skull of Man rais'd aloft 'pon the Fork'd Stave of the Master.
In my Crown rest the Seven Stars of the Great Year.

With the Foot of Sinistrality I tread upon the Star and the Point of the Infernal Conclaves; I walk amid the Shades of mine Ancestry; I go forth into the Abodes of the Dead and into the Domain of Those Gods whom Darkness doth veil.

With the Foot of Dextrality I tread upon the Points of the Earth's Hidden Tracks; I walk upon the Points of the Ancient Trysting-Places of Gods and Men; I go forth as I will amid the Kingdoms of the Earth. I hide my Path in the midst of the Embodied Souls of the Living.

With the Sinistral Hand of Spirit and Flesh I reach down into the Most Secret Conclave of Those that are in Darkness hid. And from the Fields of Blackest Sensuality I pluck the Fairest Flower. I touch the Forms of the Mighty Dead and learn of the Forbidden Mysteries, such as may only be learnt of in the embrace of the Nameless and the Infernal Gods, in whose Hearts lie all the Murderous Passions of Nature. And I within the Very Domain of the Shadow shall undergo these Ordeals by mine own Will.

With the Dextral Hand of Spirit and Flesh I reach out unto the Blemished that I may heal them of all Ills and Disease. Upon the Point of every Sense I shall touch the Afflicted One with the Fivefold Sign of the Star and Hand, that every Sense shall be rectified and restored unto the Original Purity of the Fivefold Word made Flesh - that the Lame shall be Whole once more. And I in mine own Sinistrality shall bear their burden, that the Increase of mine Ordeal shall be the Increase of my Wisdom and the Increase of my Reverence unto the Adored.

With the Sinistral Eye of Flesh slain to the Spirit I see beyond the Instant unto the Horizon of every Aeon.
Into the Abode of the Great Watcher Within I have sent forth the Vessel and the Oracle of my Sight.
I am the Overseer of the Visible and the Invisible Motions of the Existent and the Negatively Existent;

For I am the Eye bound in the Ascending Triangle of Evocation △

I behold the Ways of Those whom I summon, I see their approach and am Witness unto their emanation from beyond the Stars and the Angles of the Quintessence.
By the Power of the Blessed Sight focus'd upon the Negative Points of the Azoth I behold the Omnipotentiality of mine own Becoming.
I am He, the Watcher of mine own self-arising;
I am She, the Eye in the Left Hand of Totality.

With the Dextral Eye of Flesh aligned in the Perfected Telluric Configuration of the Senses, I watch over all that liveth on the Earth and under the Earth, in the Air and in the Sea, in the Fire and in the Firmament beyond the Four Gates of the Horizon.
I am He, the King amidst the Blind!
I am She, the Seer amidst the Unseeing!
I behold the Motion of the Visible and the Invisible Powers that walk 'pon the Secret Paths of the Land:

For I am the Eye bound in the Descending Triangle of Evocation ▽
Nothing is hidden in the Powers of the Sight of the Wise.

I have sacrificed the Sinistrality and the Dextrality of mine own Senses in alternation:
I reach down to touch the Nadir of Infernal Shadow,
I reach up to touch the Summit of the Heaven's Wheel.
I go forth uniting in my Self all that I have bound in this Enchantment.

I am the Synentasy of Twin Ekstasis:
the Son-Murdered Father and the Father-slain Son,
the God born from the death of my Brothers,
the Child whose birth hath slain its Mother.
I am the One self-slain for Wisdom!

OF SENDING FORTH THE EYE INTO THE PLACE
OF THE GREAT WATCHER WITHIN
(A Formula to be used in conjunction with the Arcana of the Twentieth Letter)

My Right Eye shall open in the Point of Sept (Sothis) *and it shall become the Eye of Apethiui Azoa - Sah - Ononshu Azoa.*
My Left Eye shall open in the Point of the Polestar and it shall become the Eye of Apethiui Zoa - Khepesh - Ononshu Zoa.
Their Twin Gazes shall become One in the Abode of the Great Watcher, in the Void betwixt and beyond the Geminus.

Apethiui Azoa! Sah! Ononshu Azoa!
I open my Right Eye,
I lower my gaze upon the Dextral Path to Sept!

Apethiui Zoa! Khepesh! Ononshu Zoa!
I open my Left Eye,
I raise my gaze upon the Sinistral Path of Al Kiblah (Polaris).

Sothoza! My Gazes unite in Thine Abode Within - upon the Path beyond and between!

I indwell the Point-beyond-Position. I am focused in the Empty One!
The Four Great Dual Ones rotate about me, watching at the borders of the Azoth's Map!
Let the Power of the Blind Dragon well up from Within:
let the Great Serpent strike from the Negatively Existent Sight!

THE AGAPAE OF THE THIRTEENTH LETTER

It is not a discipline in itself that has any value (in the sense of moral correctness), but it is rather that which it teaches - the ability to control, to restrict and to free. Thus all disciplines may prove to be of some utility in the Teaching of One's true ability to control or to abandon the Self. The Purposes of Self-Enchantment - to obsess and to bind with the intent of focusing the Will, Desires and Beliefs of the Self - require the Divine Artist to have some degree of Mastery over the Twin Disciplines of Freedom and Restriction:-

Sacrifice all Freedom in the pursuit of Self-control. Thus learn the Discipline of Thy Will as the Suzerain over the Kingdoms of the Mind, Body and Soul, thus realise the True Asceticism of Self-Government. Let all of Thy Instinctual and Craven Tastes be denied their Satiation. Refine Thyself! Let neither Thought, Word or Deed infringe the Tabu of the Will.

Sacrifice all Principles in the pursuit of Self-Pleasure. Thus learn the Discipline of Freedom and realise the True Asceticism of Self-Abandonment. Extend Thy propensities and the Persuasions of Thy Senses through the continual destruction of Common Values.

Perpetually re-determine the New Arena of the Conscience, yet beware for Temptation and Submission are its Compatriots.

Thus saith the Sorcerer:- In mine Agapae I shall circumambulate the Periphery of all Sensuality, yet I shall not relinquish the Seed of my Flesh in the Apotheoses of Love and Pleasure, rather I shall withhold the Serpent's Venom; that in the seething of my lusts I may seek out a Serenity and a Loftiness of Will with which to temper the Swords of Passion.

It is more admirable and far wiser to believe imaginatively than morally, yet if one must believe aught, let it be with Strength!

FORMULAE OF AESTHESIS II

The Body of Flesh is the Vault of Ancestral Wisdom; it is the Silent Teacher of a Living Truth.

Perceive from a Voidness of Conception, from a tacit and amoral limbo; the Virgin Beauty of Nature is thus unveiled!

Perceive beyond the Strategies of Re-cognition.

Taint not the Single Vision of the Instant and the Eternal with the tawdry colours of Familiarity.

Let the Hand and the Eye radiate from the One-Pointedness of Thine own Eternity.

Be still at the Heart of Bliss. In the midst of the Storm of Willed Obsessions and Fascinations - move not!

Let the Silence of Contemplation be broken only by the sudden lightnings of Creativity; for these are the Paths that Thou must walk upon.

Suspend Reason by the Force of Obsession.

Obtain Vacuity of Cognition by the de-familiarization of its medium of communication.

Let the Silent Space of Vacuity be vibrated by the Word freed from Apparent Meaning and focused in the Cryptograms of Desire.

By the Vortices of Thine Obsessions let all Nature be devoured: Thou art the Devourer and the Devoured.

To the Vortex of I, all Existence converge!

FORMULAE OF SELF-ENCHANTMENT

The Utility of the Ego lies in its necessity to self-conceive, for that is its sole function - to provide the Self with an Image by which to conceive of Itself and in which to believe.

The Ego is not to be overcome but utilized through the control of Belief.

The restricting force of the Ego is transcended by the location of Belief in Nothingness.

Doubt and Belief are the Punctuation of Self-Enchantment.

Through the voidance of Belief the Ego cannot self-conceive; it becomes vacant, like a womb awaiting the seed of new belief. It may thus be swiftly obsessed and will, like a womb with child, in time give birth - and thus reify belief.

Fanaticism leads to a teratoma of the Ego or else to Genius.

The distance from the Percept to the Concept is the distance from Reality.

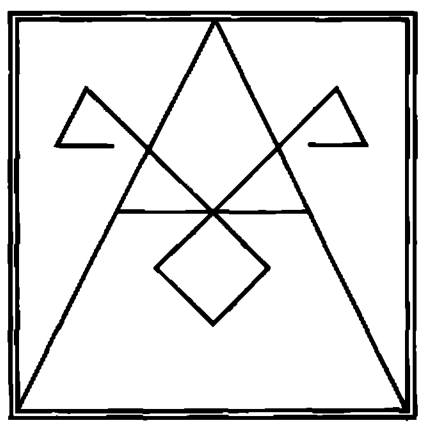
The period of time required for Re-cognition is the time needed to separate our Natural Affinites from 'Learned Values'; strive to occupy this time with every means of Self-Enchantment!

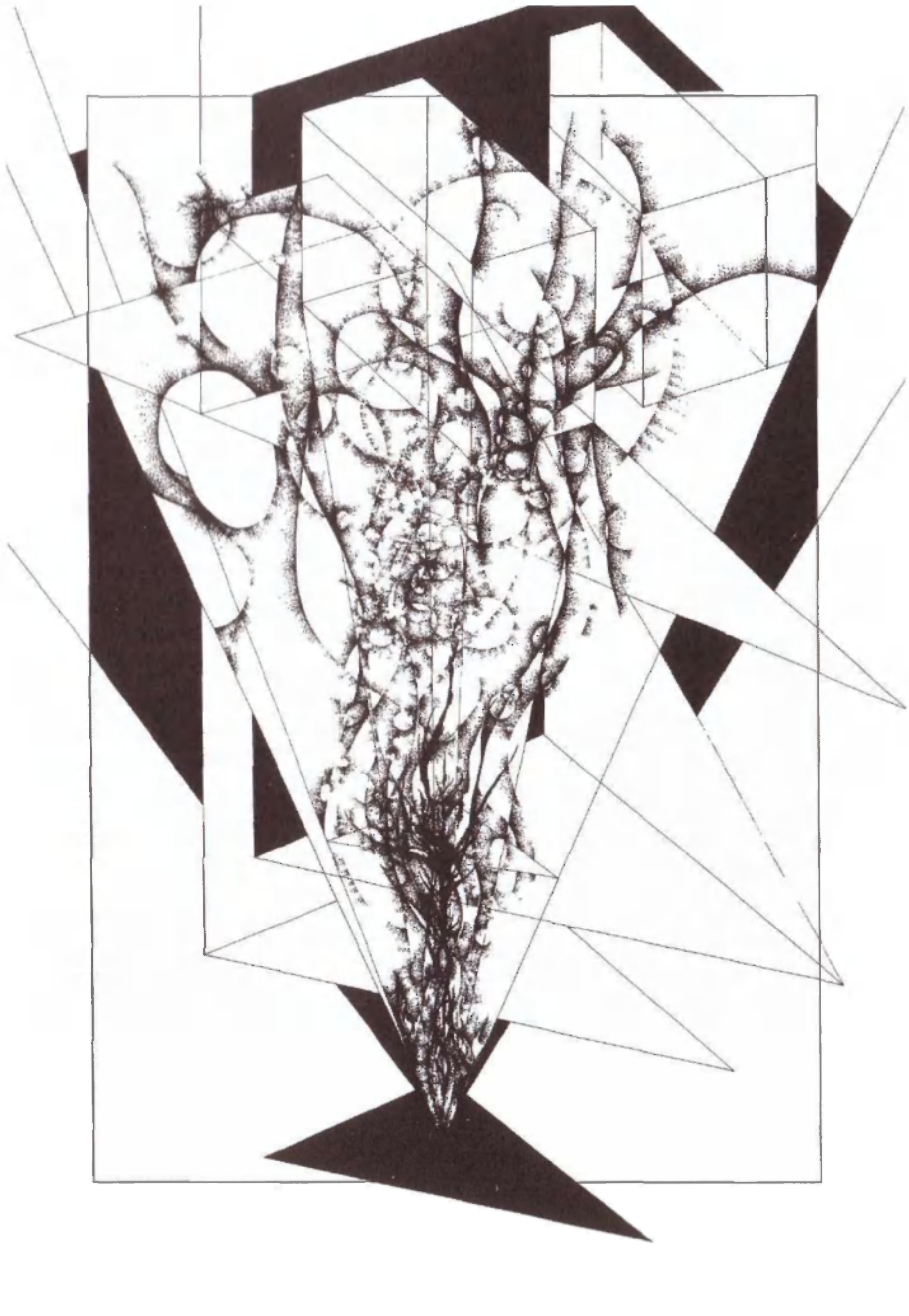
Silence Within and the Ever-open Eye are the Way of the Sorcerer's Illumination.



The Formulae of the Second Cell

Being the Aat of the Third and the Fourteenth Letters Of the Sacred Alphabet





THE FORMULAE AND CONJURATIONS OF THE THIRD HOLY LETTER



I: Alogos vel Gheryn, To Gramma Aios Tritos, the Genii of the Third Holy Letter of the Elder Script, being the Corpus of those Spirits, Powers and Entities having government over the Third Aspect of the One Sigil; being under the Dominion of the Second Hidden Star of the Azoth; and by whom the Arcana of the Triplicities of the Quintessence are made known unto the Body of the Cultus.

O' Ye Genii of the Third Holy Letter,
hear me and be ye conjured by me.
Be ye conjured by Alogos vel I,
be ye conjured by all of the Names of the Elder Gods.
Be ye conjured by the Words of Thine own Arcanum: the Bright Words that are in the Mouth of Orison and the Umbrose Words that are uttered in the Silence of Sigillic Wisdom.
By the Name and the Sign of Thy Sovereign Aatic Genius, the Primal Initiating Intelligence of the Second Cell of the Quintessence, who hath all Power over Thy Point of Emanation and all Dominion over the Star of Thy Birth, I charge and summon Thee to aid mine Enchantment of the Thrice-triple Elixir of Witchblood.
Unto mine Hand and Eye let Thy Powers be bound, as by the Triple Cord of Knots, as by the Spell which I pronounce:-

"By Will, Belief and Desire -
In Water, in Salt and in Fire,
And by the Light of the Moon's Triple Face,
floweth the Blood of the Elder Gods' Race."

By the Sign ⊥, I invoke the Dextrality of the Arcanum, that by the Alchemy of Transmutation, Alignment and Conjuration, the Three Roads of Sentience (waking, dreaming and sleeping) may be united at the Cross'd Roads of all Existent Entity, and that I, dwelling in the One Continuity of Awareness, may ensorcel such facets of mine own Self-Pantheon as I so will, desire and believe; thus to reify the Infinity of I within every Finite Form and Division of Being.
By this Sorcery I circumambulate the Circle of all Possibilities and bind it unto the Earthly Circle of Arte in the Name of Our Goddess and by the Power of Zoa.

By the Alchemical Transmutations, Alignments and Conjunctions of the Three Exorcised Principles of the Azoth - the Water, Salt and Fire

I reify the Continuum of Zoa existent within the Eleven Aats through the medium of the Lunar Current; and that Current I control through the rarefactory manipulation of the visible mumia, the sexual and menstrual fluids issuing from the Secret Mouth of the Timely-ensorcelled Priestess of Arte.

By the Dextrality of the Arcanum I shall, through the Powers of mine Hand and Eye, distil and prepare the Secret Libations, Powders and Fires of Arte from the visible mumia of this Enchantment. Thus make I the Invisible Visible and the Spirit Flesh.

By the Signs △ and ▽, I evoke the Sinistrality of the Arcanum:

By the Signs ▽ and △ traced by the Hand at and betwixt the Gates of the Circle, I summon and raise within the Subtle Aires the Temple of the Double Pyramid, whose Twin Pinnacles touch the Crown of Heaven and its darkly-reflected Point in the Depths.

By the Sign of the Ascending Triangle of Evocation △ traced beyond the Earthly Circle of Arte, I conjure and evoke the Spirits, Powers and Entities of the Negatively Existent. I call forth Those who dwell beyond the Circle of Possibilities and beyond the Circle of mine own Entity.

By the Sign of the Descending Triangle of Evocation ▽ traced so as to link the Sign unto the Circle, I bind and ensorcel the Evoked Spirits, Powers and Entities unto the Circle of the Positively Existent and thus into the Circle of mine own Entity. Make I the Dead Gods and the Forgotten Ones to know Breath in the Circle of mine own Light.

Thrice with Water I cast the boundaries of the Circle's Horizon. Thrice with Salt I affirm the Circle's Power, and with the remnants of that Sacred Ash I trace the Signs of Arte upon the Hidden Lines of the World. Make I the Earth to echo the Spells of the Mouth. Unto the Water within the Graal I offer Salt, and with the Arthame, as Phallus unto Kteis, I unite the Twain. From their Union I summon a Mighty Flame wherewith to kindle the Earthly Circle's Heart and Hearth.

From the Fire of Spirit I shall cast a flame into the Four Gates of the Horizon, and there raise I the Torches to light the Way of Spirits and Men. Make I the Circle to shine forth upon the Earth as a Star fallen from the Heights and to burn with the Risen Fires of Hell. Thrice with Fire I ring the World about: I create the Universe anew within the Ourobouros of mine own Conjuration.

By the Ritual Act of the Exorcism of the Three Aspects (Water, Salt, Fire), the Sigil of the Goddess is bound unto the focal point of conjuration. By this Act the First Circle is cast about the Point and the Point is established as the Meeting-place of the Three Roads of Sentience.

By the Ritual Act the Sign △, the so-called 'Triangle of Evocation', is also bound unto the Circle. This Sign symbolises the Meeting-place of the Three Roads in Void, and is thus cognate with the alignment of the Point with the Aats of the Negatively Existent. The Sign also equates with the binding of That which occupies the Space of Evocation by the Perfect Alignment of the Three Roads in the Point/Fourth Road of the Oracular Trance; that is, by the Sum Force of the Sorcerer's Awareness focus'd in the Singularity of a Conjuration the Entity thereof is necessarily ensorcelled. This is visibly represented by the Image of the Evoked Entity constrained within the Sigillic, Fetishistic, Iconographic and other boundaries of the Rite.

The Three Aspects, or Principles of Water, Salt and Fire, as they are used within the Ritual Texts are in themselves highly symbolic terms, inferring many arcana simultaneously. It must be noted that the terms 'Water' and 'Fire' when occurring in a ritual context do not necessarily imply the mundane elements of Water and Fire, but may pertain to those 'secrets' or Essences of the Three Aspects. The distinction between the Substantive and the Essential Modes of Arcana, between the Quaternary/Elemental and the Tertiary/Lunar/Psycho-sexual interpretations of these terms is most important, and the Practitioner is advised to exhibit prudence and discernment in this matter.

In discussing the interpretation of the Three Exorcized Aspects it is necessary to firstly outline their significance in relation to the Lunar Cycle. The Lunar Cycle is approximately of Twenty-eight Days:- the Moon waxes/increases for fourteen days (the Bright Fortnight) until it is Full, and then wanes/decreases for another fourteen days (the Dark Fortnight). Within the following interpretation the Lunar Month is divided into triplicities, giving a precise method of interpretation for each day in regards to the nature of the rites and formulae to be worked thereon.

(For example on the 13th Day the White Salt is reified and the Powers of the White Aspect of the Mother are summoned.)

Triplicities of Water/ Salt/ Fire	Nine Aspects of Goddess	Triple Aspects of Goddess	Triple Aspects of Exorcism
1 WhiteWater		*The Goddess of the White Waxing Moon to be summoned in the name: Ieghea.*	
2 Red Water	**Virgin**		
3 Black Water			
4 WhiteWater			
5 Red Water	**Maiden**		***Water***
6 Black Water			
7 WhiteWater			
8 Red Water	**Nymphe**		
9 Black Water			
10 White Salt		*The Goddess of the Red and Sustaining Moon, to be summoned in the name: Albata.*	
11 Red Salt	**Concubine**		
12 Black Salt			
13 White Salt			
14 Red Salt	**Mother**		***Salt***
15 Black Salt			
16 White Salt			
17 Red Salt	**Whore**		
18 Black Salt			
19 White Fire		*The Goddess of the Black and Waning Moon, to be sumoned in the name: Ononshu.*	
20 Red Fire	**Crone**		
21 Black Fire			
22 White Fire			*Fire*
23 Red Fire	**Hag**		
24 Black Fire			
25 White Fire			
26 Red Fire	**Witch Queen**		
27 Black Fire			

28 Quintessence: The Goddess and God are One in the Dark of the Moon.

(Numbers refer to Days and Nights).

In reference to the Graph of the Triplicities - The titles of the Nine Aspects of the Goddess are given here as magical appellations, as indications of character and magical power. Such names are not to be regarded as fixed and hence may not necessarily apply to the interpretation of other formulae throughout the book wherein they may be used; nonetheless - in our present instance - such titles adequately serve to indicate the differentiation between specific facets of the Feminine Energy that may be reified upon the Twenty-eight days of the Lunar Month.

Within the Ritual Texts of the Arte Magical the Three Principles of the Quintessence are to be interpreted thus:-

Water	=	Fluidic Medium	=	Blood	=	Substance.
Salt	=	Solid Medium	=	Body	=	Mediator.
Fire	=	Etheric Medium	=	Spirit	=	Essence.

Here follow certain Modes of Knowing for the interpretation of the Trinity. By these means let the Wise discern and thus apply Our Rites.

The First Principle

1) The First Principle is Water, being the Mercury of Alchemy. It is the corporeal fluidic substance which serves as the medium of the Quintessence, namely, it is the aggregate of those sexual emissions from both Man and Woman, which are consecrated as the vehicle of the Summoned Powers by the complete Self-Enchantment of the Communicants within the Formulae of Congress. In this understanding 'Water' may refer to the Wines of the Sabbat, the conjoined elixirs of Sun and Moon made manifest and married according to their secret orbits, conjunctions and alignments in the Flesh of the Priests and Priestesses of Arte.

2) The 'Water', so-called in a ritual text, may also signify the mundane element of Water consecrated as the Alchemic Mercury and used for the purposes of libation. The consecration of the mundane element may be achieved simply by mingling within its substance a single drop of the fluidic elixirs of congressus or emission.

3) 'Water' may also signify solely the feminine sexual emissions and menstrual blood. For example, in a certain formula of consecration, Water is placed within a chalice, Salt is then added, and both are co-mingled therein counterparts. Following the act of consecration the contents of the chalice are poured around the Circle as a libation; this in turn is followed by the lighting of a Candle or Torch upon a central altar, from whence the Quarter Candles are subsequently lit. This may be understood to encrypt

the Union of the Priestess and the Priest; the Raising of Magical Power from the Two-as-One; the Transmission of Power unto the Body of the Covine via the Four Gestures of Congress; and the Sum Engendering of the Incarnative Spirit specific unto the Rite. Such Mysteries one may exact by Symbol or by Inner Meaning, according to Need, Circumstance, and Degree of Wisdom.

4) The 'Water' also equates with the Blood of the Sacrifice. (See Tenth Letter.)

The Second Principle

1) The Second Principle is Salt, the self-same of Alchemy. It is the corporeal solid of those substances acting as the media of the Quintessence in the same manner as detailed previously. The nature of this solid is the dried or calcinated 'Water' of the Phallus or Kteis, and thus it is sometimes referred to as the 'Ashes of the Sacraments'. In this state the medium of the Quintessence may be imbibed by the Communicants as the 'Bread' of the Agapae, and in this manner the literal substance of their Worship is reintegrated into the Sum Body of its Origin.

2) The 'Salt' may also signify the mundane substance of a powder mingled with a little of the Sexual Ashes. This is to be used in the tracing of the Sigils of Arte within and beyond the Circle. (See 'Of Philtres, Powders and Fires', below.)

3) The 'Salt' may also solely signify the masculine aspect of sexual emission, as mentioned in section 3 of the First Principle.

The Third Principle

1) The Third Principle is Fire, being the Sulphur of Alchemy. It is the Subtle Essence of that Power of which the Water and the Salt are the physical media. The Fire is that Invisible Power reified by the Communicants in their Contemplative Realisation of the Agapae. It is referred to in Ritual Texts as 'Starlight' and as the 'Fire of the Spirit', of which the myriad nuances are designated 'Rays'.

2) Fire may also signify the mundane element, such as burns in the centre and in the Quarters of the Circle, consecrated as the visible media of the Invisible Fire of Spirit.

THE ALCHEMICAL TRANSMUTATION OF THE TRIPLICITIES

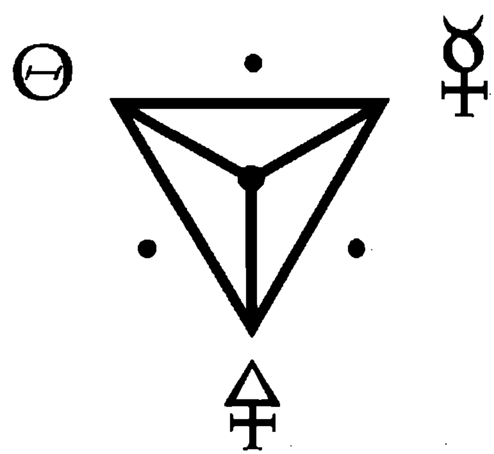
In the Time of the New Moon the Three Principles emanate from the One Point of Mercury.

In the Time of the Waxing Moon the Point of Mercury is manipulated by the Powers of Salt and Sulphur within the Vessel. The Salt and the Sulphur arouse the Tide of the Mercurial Power, until they are both dissolved in the All-Potentiality of the Primordial Ocean.

In the Time of the Full Moon the Waters of the Ocean go forth from the Vessel and are consumed in the Point of Sulphur to illuminate the Point of Salt. Thus the Salt of Transmutation becometh the Ashes of the Sacrament, which is the Very Bread of the Sabbatic Communion. The Mercury and Sulphur return through the Point of Salt into the Vessel, and therein is born the Egg of the Phoenix.

In the Time of the Waning Moon the Salt and the Mercury are consumed in the Point of Sulphur and are reduced unto the Essence of those Powers of which they were previously the medium. The Phoenix hatches within the Vessel.

In the Dark of the Moon the Three are united in the One Invisible Quintessence. The Phoenix flies forth into the Horizon and by its rising the Vessel is made anew in the likeness of the Secret One who is hid in the midst of this Sorcery.



OF PHILTRES, POWDERS AND FIRES

The Three Principles of Water, Salt and Fire have their lesser children in the Sorcerer's array of Tinctures and Powders. By the Arte of Wortcunning and by the Knowledge of such Sympathies as exist between Minerals, Plants, Beasts, Men and Gods, in regards to their shared qualities and natures, the Hand of the Sorcerer shall devise the lesser Waters and Salts of Magick. By these ye may accomplish the lesser works of the Path:- the Bewitchment of Men and of Women, their Healing and their Hurting. Ye may cause love between enemies and hatred between lovers; by their Powers Thou mayest cast forth glamour and fascination over the Many and the Profane.

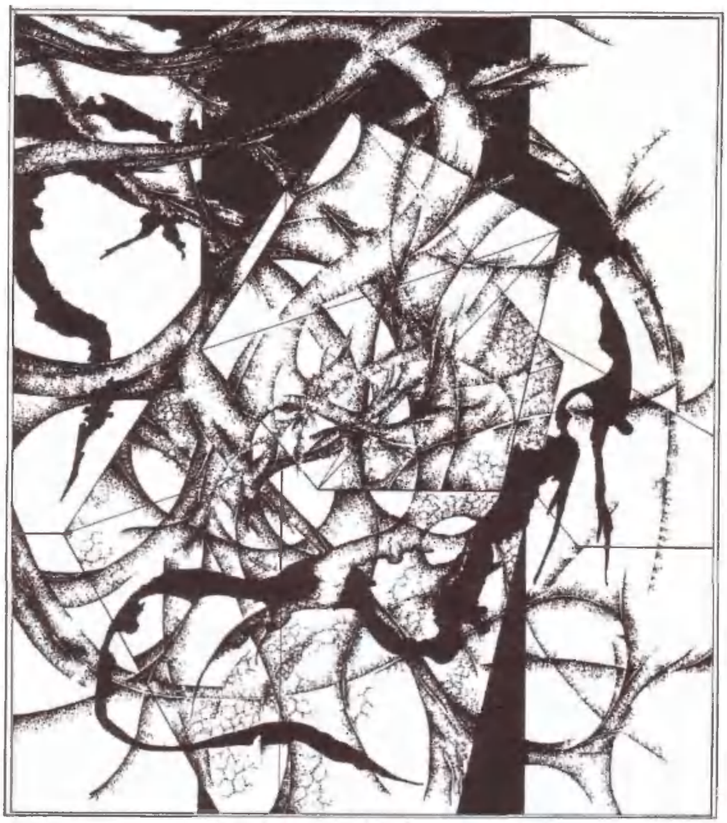
The Foundation upon which this lesser work is built is that of the Three Aspects; each Tincture must possess as its root the Triune Elixir, and no more than a single drop is required to tie the object of the lesser work with the Knot of the Elixir's Enchantment.

Know ye this, that the lesser sorcery serveth the Greater Work; for every Philtre, Poison or Tincture may serve as the Libation unto the Spirit or God that hath dominion over the Power invested therein, and likewise shall the Ashes of those Tinctures and the Powders of Arte serve to trace the Sigils of those Gods, and in burning give forth a perfume and a fiery spectacle pleasing unto the Spirits.

From the Rainbow's Colours, from the Rain and the Dew, from the Blood of the Living and the Dust of the Dead, from the leaves and the fruits of the Field and the Forest, from Stone and from Metal, from all that is upon and is under the Skin of the World, fashion ye the Substance of this Work.









THE FORMULAE AND CONJURATIONS OF THE FOURTEENTH HOLY LETTER



7: Alogos vel Nek-Aa, To Gramma Aios Dekatos-Tetartos, bear me and be ye conjured by me.
Be ye conjured by all the Names of the Elder Gods.
Ye Genii of the Fourteenth Holy Letter of the Elder Script, Thou who art under the Dominion of the Second Hidden Star of the Azoth and by whose Powers the Arcana of the White Full Moon are made known and are reified with the Earthly Circle of Arte by the Virgins of the Sabbat, Hear me, Thou who art the Fourteenth Aspect of the One Sigil.
By the Name and the Sign of Thy Sovereign Aatic Genius - the Primal Initiating Intelligence of the Second Cell of the Quintessence - who hath all Power over Thy Point of Emanation and all Dominion over the Star of Thy Birth, I do charge and summon Thee to appear before me as I so will and to hearken unto the Word of my Calling.
By Thy Name and the Names of Thy Name, I charge Thee.

Hail to Thee! IEGHEA, for this is Thy Secret Name;
this is the Name of She that is the Ever-Virgin Goddess;
this is the Name of She whose Power is in the White and Waxing Moon.
Hail to Thee by this Thy Name, the First and the Secret Name of Thee, which I have dreamt in the Second Conclave of the Empyrean Sabbat.
Hail to Thee, unto whom all Virgins of the Sabbat are sacred; for it is within Thy Power that they reside during the Time of their Preparation for the Sacrifice.

The First Name is 'Daughter of Thine own Womb, Unblemish'd Child of the Elder Gods' - This is the Name of the First Name.
Hail to Thee who art within Thine own Internity.
May mine own Power proceed from Thee.
For Thou art She who existeth before the Utterer of all Spells.
Thou art She who holdeth all Secrets with the Innocence of the Virgin.
Hail to Thee, Youngest of the Children of Witchblood!
Hail to Thee, in whom the Mother of All is concealed!

The Second Name is 'She who is crown'd with the Horns of the Moon' - This is the Second Name.
O 'Child of Earth at the Gate of Thy Maidenhood, receive Thou the Diadem of the New Moon's Fire! Bear Thou its Glory and its Power of Enchantment for the Nine Nights of its Waxing Light. Be ye made pure by the Fire of the White Moon; may its Light illuminate, bless and bind Thee in Wisdom beyond Thy mortal years; may its Power be upon the Hand and the Eye, and with the Mouth may its Oracle be decreed. Hail to Thee, who art Woman deified!

The Third Name is 'She who soweth the Fires of Heaven' -
This is the Third Name.
O' Beauteous One, Saffron of Face!
O' Virgin, blacker than darkness, brighter than the morning!
With the First Utterance of Thy Mouth the First Star burneth within itself. With the Echoes of the Word - the Sisters of Thee who art the Daughter of Thine own Voice - the First Star's Light burneth at all Points and within all Aeons; it shineth forth through the Unnumbered Gates of the Existent and the Non-Existent. The Matrix of the One Sigil is cast by Thy Hand. I know Thee and I know Thy Name. I know Thy Name and I know the Names of Thy Name. Therefore is the First Utterance of Thy Lips upon my Lips; the First Star burneth at the Heart of Our Circle. And by the Spell of Our Utterance the Circumference of all Nature is bound unto the Circle's Horizon.

The Fourth Name is 'She whose Hand carrieth the Sickle to harvest the Stars' - This is the Fourth Name.
O' Beauteous One, Bloody of Face!
O' Virgin whose Youth veileth Age, whose Beauty is lent to the Hag in her Wisdom; clothe Thou me with Thy Youth Everlasting. Grant unto me Thy Power, whereby the Abominations of the Whore and the Crone are changed to the Visage of a Child in its tenderness. As an Infant in its cradle, so the seeming of me; as a Sword in the Hand of Vengeance, so my Truth. Such is the Enchantment I cast in the Name of the Fourth Name.
O' Beauteous One, Bloody of Lips!
O' Virgin in whom the Aged One doth sleep.
Thou who knowest the Beginning of All,
grant unto me the Foreknowledge of the End.
Let no Magick be done in my Name that cometh not to Thy Shrine for Blessing. Let no Spell go out from my lips without Wisdom.
Let not the Aged One awaken in Thee in the Time of her Anger lest her Sickle smite Thee, rather let Thy Hand bear her Power in equanimity as she resideth in the West.
Let the Sickle of the Aged One reap the Blood of the Stars -
that we may drink.
Let the Sickle of the Aged One reap the Flesh of the Infidel -
that we may feed.
The Fifth Name is 'Pure of Hand and Pure of Eye' - This is the Fifth Name.
Hail to Thee who art the Genii of the Unmodified Body of Entity!
Grant unto mine Hand and Eye the Remembrance of the Virgin, when no taint of Time or Fetter of Circumstance constrained the Powers of Sense beyond the intentions of Will.

Grant Thou unto mine Hand and Eye the Perfection of their function within all Entity. Grant Thou their alignment unto the Ekstasis of I, alignment unto all forms and facets of Being that I have been and have yet to become.

The Sixth Name is 'She in whose Heart dreameth the Passion of the World' - This is the Sixth Name.
O' Virgin of the Sabbat, Thou Icon of all Purity!
Behold! I have seen Thee prepared for the Sacrifice;
I have seen Thee as One made Pure.
I have seen Thee as a Child of the Gods prepared for Thy Birth amid the Race of Man. I have seen Thee and I am like unto Thee.
The Words of the Arcana are within me: I am in Silence.
The Signs of the Arcana are known unto me: I am in Silence.
The Form of Thee is upon me,
by mine own devotion I am become like unto Thee!
O' Virgin of the Sabbat, as one we are in Silence.
The Pathways are prepared for us by our brothers and our sisters.
May we remain silent in our darkness 'til the Light is lit for us.
Hail to Thee, O' Purified One!
In the Solitude of Thee I am as One without Being.
With Thy Blessing may I be led forth unto the Meeting-place of the Sabbat. May the Wisdom of the Aged One who is within Thee be upon my lips when I am called forth to speak. May the Fire of the Red Moon quicken in me when I go forth in love unto the Altar.

The Seventh Name is 'She whose Light giveth strength unto the Spell' - This is the Seventh Name.
With my first footsteps within the Circle of the Sabbat, with the first light of the New Moon, with the Waxing Power of the New-born, and with the Sun's last light I utter these Spells. I breathe out their Power over the Body of my Self and my Beloved.
O' Daughter of the Clay and the Fire!
O' Daughter of Adam, O' Daughter of Lilith.
O' Daughter of the Opposer, O' Thou Flesh of my Desire!

By the Nine Nights of the White and the Waxing Moon Thou art the Virgin and her Powers are Thine own. As the Child Thou art boundless in Thine Innocence to know all things. As Thy Fire waxeth strong so the Powers of Increase are bound into the Spell.
'Virgin, Maiden, Nymphe', I name Thee and as the Triple Goddess of the White Moon I consecrate Thee. May the Blessing be!

By the Nine Nights of the Red and the Sustaining Moon Thou art the Concubine of the Gods and her Powers are Thine own. As the Mother of All Thou art boundless in Thy Love for All.
As Thy Fire sustaineth in the fullness of the Moon so the Powers of Completion are bound into the Spell.
'Concubine, Mother, Whore', I name Thee and as the Triple Goddess of the Red Moon I consecrate Thee. May the Blessing be!

By the Nine Nights of the Black and the Waning Moon Thou art the Grand Witch-Queen of all Sorceries and her Powers are Thine own. As the Aged One Thou art wise beyond all constraints of Thy Mortality; with the beauty of the Maiden Thou art enshrined in eternity - for the pall of age is torn from Thy Face to reveal Thee.
As Thy Fire waneth so the Powers of Decrease are bound into the Spell.
'Crone, Hag, Witch-Queen', I name Thee and as the Triple Goddess of the Black Moon I consecrate Thee. May the Blessing be!

By the Power of the Dark of the Moon, when the Moon is full in the Domain of the Opposer, Thou art the Corpse of Our Lady and of Life Itself. Thou art met with me in the Marriage-bed of Death; at this Hour and in this Place of the Cross 'd Roads no words shall suffice this Secret to tell.

'The Ancient One of Spirit' is the Name of Our Name.



THE GOING FORTH OF THE VIRGIN INTO THE SABBAT

A FORMULA TO BE USED AS A PRELIMINARY UNTO THE INGRESS RITE

I...(magical name), *in the Name of Our Lady, the Most Holy Virgin Goddess, Who is call'd by that Secret Name of which I have dreamt in the Conclaves of the Sabbat: IEGHEA.*

In that Name and in the Names of that Name,
I am come forth unto the Gates of the Earthly Sabbat as an Holy Virgin. Prepared am I with the Sacrifices required of me. Prepared am I in mine wholeness with the devotions and the disciplines of the Arte Magical.

Hear me, Ye Gods and Goddesses of the Heights and the Depths -
Ye whom I worship!
Hear me, Ye Kings and Ye Queens of the Sabbatic Cultus!
Hear me, Ye Covine of All Bless'd and Wise!

I stand before you at the Gates of the Sanctuary.
By the Swift Flight and by the Blessed Sight I have approached this Place of the Sacred Cross'd Roads. Hear me and accept me within your number; let me pass within the Circle of the Elect.
By the Famulus borne up and by the Besom held high, I have made my Pathway unto this Ancestral Tryst of Gods and Men.
O' Hear Thou me and with Thy Hand
lead me into the Circle of Witchblood.

I stand at the Eastern Gate of the Circle.
May I enter therein with the Power of the Dawn,
arising amidst the Gods as their Child.
Born am I of the Darkness! Victorious am I as the Risen Sun!
Wash'd am I, white as snow, by the Light of the Waxing Moon.
May the Powers of the Eastern Gate find me worthy and accept the Offerings of this, mine Adoration.
May the Spirit of the Eastern Wind purify me. May the Spirits of the Air purify me. May the Guardians of the Eastern Watchtower find me acceptable as the Child of the Elder Gods.

Passing from the Eastern Gate to the Southern Gate,
may the Guardians of the South-Eastern Space protect me.

I stand at the Southern Gate of the Circle.
May I enter therein with the Power of the Midday, standing amidst the Gods as their Kinsman; for I am empowered with the Fire of the Ancient One! I am the All-Victorious, the Opposer unto Darkness!
Blessed am I with the strength of the Noontide **Sun** *and bathed am I in the Secret Fullness of the Moon.*

May the Powers of the Southern Gate find me worthy and accept the Offerings of this, mine Adoration.
May the Spirit of the Southern Wind purify me. May the Spirits of Fire purify me. May the Guardians of the Southern Watchtower find me acceptable as the Child of the Elder Gods.

Passing from the Southern Gate to the Western Gate,
may the Guardians of the South-Western Space protect me.

I stand at the Western Gate of the Circle.
May I enter therein with the Power of the Dusk, arising with the Darkness; Yea, arising in the Company of the Mighty Dead as a God amongst Gods.
I am the Aged One born from the Death of the Sun!
I am the Victorious One who conquereth Light with Darkness!
Mighty am I in the Gateway of the Twilight; blessed am I with the Last Rays of the Sun. Scourged am I by the Black Blood of the Waning Moon.
May the Powers of the Western Gate find me worthy and accept the Offerings of this, mine Adoration.
May the Spirit of the Western Wind purify me. May the Spirits of the Water purify me. May the Guardians of the Western Watchtower find me acceptable as the Child of the Elder Gods.

Passing from the Western Gate unto the Northern Gate,
may the Guardians of the North-Western Space protect me.

I stand at the Northern Gate of the Circle.
May I enter therein with the Power of the Midnight, hidden amidst the Gods as their Soul veil'd in the Adytum; for I am the Perfect'd One in the Balance of the Light and the Darkness.
The Sun shining at Midnight is the Glory of my Face; transformed am I by the Scarlet Libation of Blood pour'd out from the Moon's unveil'd fullness. I am become the Sole One of the Magical Power; the Fire of the Stars is upon the Hand and the Eye of my Body. Let no one speak out against me in the Places ofjudgement, nor let anyone place obstructions upon my Pathways.
May the Powers of the Northern Gate find me worthy and accept the Offering of this mine Adoration.
May the Spirit of the Northern Wind purify me. May the Spirits of the Earth purify me. May the Guardians of the Northern Watchtower find me acceptable as the Child of the Elder Gods.

Passing from the Northern Gate to stand between the East and the North,
may the Guardians of the North-Eastern Space protect me.

A SPELL TO BE RECITED AND PERFORMED UPON GOING FORTH INTO THE CIRCLE THROUGH THE PORTAL OF THE NORTH-EASTERN SPACE

I (magical name,)... *my Word being honoured in the Sight of the Elder Gods, go forth to stand within the Circle of the High Sabbat of the Ages. I go forth in the Forms of the Magical Power to walk living in the Company of the Mighty Dead. Mine is the Communion of the Wise and the Blest.*

All Hail to Thee, All Ye Brethren of the Cultus Sabbati.
Hail to Thee, who art the Covine of all Witchblood.
Hail to Thee, who art the Living Flesh of the Gods that were before the mortal gods of Man.
Hail to Thee, who art the Xoanon of I exulted in the One Circle Ourobouros.

With the Knowledge of Thy Name I honour Thee.
Hear Thou my Word and accept these, the Offerings required of me:-

'The Password of the Gate' - this is the First Offering.

'The Sign of the Fivefold Star is upon the Hand' - this is the Second Offering.

'The Bow of Humility to the Ancient One, to the Goddess and to the God; and of Honour and Respect unto the Kings and Queens of the Sabbat who are present in the Circle' - this is the Third Offering.

'The Oath, the Word held in Silence' - this is the Fourth Offering.

'The Eightfold Kiss' - this is the Fifth Offering.

'The Blessing of the Cross-sign'd Anointment, the Reception of the Witches' Mark' - this is the Sixth Offering.

'The Sacrifice of the Virgin, the Sacrifice of the Virgin Blood and the Virgin Seed of mine own Flesh unto the Graal at the Circle's Heart' - this is the Seventh Offering.

Passing through Fire' - this is the Eighth and the Most Secret Offering.

May the Blessing be!


The Aesthesis and Analysis of the Combined Rite:- Sidereal, Divine, Tellurian, Linear; and the Hieroglyphic Aspects of the techniques employed in the Summoning of the Extra-Cognitive Powers of the I:
"Ecstasis unto I."
The Binding of the Ophidio-morphic Archetypes inherent in the Azoth to Contemplative form:-

THE CONGRESS FORMULAE, BEING UNDER THE DOMINION OF THE SOVEREIGN INTELLIGENCE OF THE SECOND AAT

The Contemplative Preliminaries of the Congressus Formulae

0. Contemplate Between One Singularity.
1. Transvoke Outside - Beyond - Within.
2. Duality is the Omnipresent Singularity of I: It hath Unity in Void.
3. Focus'd between the Omnipresent Geminus realise the Alignments of Point, Path and Space as One Entity.
4. To the One-Pointedness of all corresponding and resonant aspects and emanations gravitate the Whole Nature. All Power be focus'd and intensified in the Chosen Facet. Thus obtain the Equilibrium, Reciprocation and Identity between the Hypostases of the I.

The Foundations of the Congressus

The King of the Sabbat is the Vehicle of the God within the Circle: the Vessel of the Sun and of the Seed of the Sun.
The Queen of the Sabbat is the Vehicle of the Goddess within the Circle: the Vessel of the Moon and of the Blood of the Moon.
United in the Sacramental Acts of Coition they are the Vessel for the Fire of the Ancient One of Spirit. This Mystery they may embody themselves, or elsewise willfully incarnate within the Child born of their Union.

By the Purity of the King and Queen's Will, Desire and Belief, convergent and intent upon the One Point of Summoning, the Azoth is focused and concentrated in their Divine, Infernal and Physical Bodies.

In the Act of Congressus the Azoth is focused in their respective sexual fluids, being drawn and channelled through the psycho-sexual centres of the flesh in resonance with the One Point of Summoning.

The Union of the Sabbat's King and Queen is the Union of the Positively and the Negatively Existent: the Union of the Sinistral and the Dextral Graphs of the Sigillum Azoetia. It is the Meeting-place of Point and of Space as focused according to the Intent of the Communicants.
Know ye that this Arcanum is of the Sabbat's Very Heart, and by its Power ye may enflesh the Truth of Dream and Desire in Thy Chosen Place and Form.

Yet Beware! For if it is used without due training and knowledge it will inevitably result in the debasement of Thy Highest Ideal.

The Sun and Moon conjoin'd will draw the Star's Fire to Earth!
It may consume Thee, transform Thee, bless or curse Thee.
Circumstance dictates its sole limitation.

INVOCATIONS AND FORMULAE EMPLOYED BY THE KING AND QUEEN OF THE SABBAT IN THE RITES OF CONGRESS

THE GRAND FORMULA OF EXCREATION: ABRA-KHU-ZRAA 444

I: Alogos Ononshu Apethiui.
By these Words uttered as the Voice of Ekstasis:-

Zo- An-Shu-P - Ket.
Zoa - Ononshu - Sept - Khepesh - Sah

Zo - la - Ku - Seth
Azoa - Apethjuj - Sept - Sah - Khepesh.

I invoke the Secret of the Conjunction of the Sun and the Moon at the Circle's Heart: the Arcana whereby the Sorcerer shall ensorcel the Star and bind it by virtue of the Rites of Congress unto the Chosen Vessel of Manifestation. Thus may the Ancient One place in Thee its Living Temple and Oracle.

Zo- An- Shu- P - Ket.

Blessed be the Priestess with the Spirit of the Goddess, that She should be the Visible Form of the Invisible, the Incarnation of Our Mistress, the Queen of the High Sabbat of the Ages; being call'd by the Profane "The Lady of Whoredom, Mystery, Queen of Elphame", and herein being cal-l'd by that Name received in the Empyrean Sabbat by virtue of mine own Dreaming: ONONSHU.

Zo - la - Ku - Seth.

Blessed be the Priest with the Spirit of the God that He should be the Visible Form of the Invisible, the Incarnation of Our Master, the Man in Black; being call'd by the Profane "The Devil", and herein being call'd by that Name received in the Empyrean Sabbat by virtue of mine own Dreaming: APETHIUI.

By the Sacramental Acts of Coition ye shall become the Living Oracles of these Powers, endowed with such authority and wisdom to oversee, teach and direct the Secret Practices of the Sabbatic Craft.

Through Earthly ecstasies I claim now the Eternity of Heaven's Bliss!

By the Love of Men and Women I celebrate the Body of **Our** Goddess and Our **God:**

Moon-Horned Lady of the Heavens' Abyss,
Step forth from Thine Abode Empyrean unto Thy Throne,
And here enshrine Thine Immortality in the Earthly Heart of Woman.
All Transis and Extaseis are by the Blessed Wound won;
By Priestess' Tongue let Thine Oracle find Voice.
And in the One Circle of the Ancient Sabbat,
Thy Spirit suffuseth the Pleasures of Flesh:
One Body, One Spirit, in One Agapae!

Sun-Crown'd Lord of the Night-laden Depths,
Awaken Thy Fire in Thine own Son's Seed.
Kindle Thy Lightning and summon Desire.
Burn Thy Nocturnal Beauty upon Thy Son's Face
and mark Thou the Temporal Clay of Man
with the Death-born Grandeur of Thee.
Enfold in Seduction - obsess and possess Thy Chosen;
Arise and Awaken in Thy Priest's corporeality -
As the Bornless Soul of the High Sabbat's Master.
In One Body let Thy Fire find Homage and Hail!
Thine Oracle and Temple 'pon Earth:
One Body, One Spirit, in One Agapae!

Formula of Zo-An-Shu-P-Ket

Zo - An - Shu - P - Ket! Thy Singularity be summoned and here aligned in the Sidereal Forms of Thee:- Zoa - Ononshu - Sept - Khepesh - Sah. Be focused through the Paths of Star, Sigil, Sound and Flesh.
Be embodied in the Sodality of Our One Sacred Flesh and Blood of Witchdom, and by the Conjunction of the Powers Will, Desire and Belief, be Thou enflesh'd in the Body of Woman as the One Desire Incarnate. Be Thou partaken of in the Sacrament of the Oracular Inundation of Blood.
By the Sigil of Thee, the One Desire shall here be given Form as the Queen of the Sabbat, and in Line shall be revealed as the Secret Glyph of the Seventh Aat: the Sun's Disk encircled and bound with the Thirteen Moons of the Solar Year, the Very Glyph of the Lunar Esbatic Arcana.

Formula of Zo-Ia-Ku-Seth

Zo - Ia - Ku - Seth! Thy Singularity be summoned and here aligned in the Sidereal Forms of Thee:- Azoa - Apethjuj - Sept - Sah - Khepesh.
He focused through the Paths of Star, Sigil, Sound and Flesh.
lie embodied in the Sodality of Our One Sacred Flesh and Blood of Witchdom, and by the Conjunction of the Powers Will, Desire and belief, be enflesh'd in the Body of Man as the One Desire Incarnate.

Be Thou partaken of in the Sacrament of the Living Ekstasis of the Seed. By the Sigil of Thee, the One Desire shall here be given Form as the King of the Sabbat, and in Line shall be revealed as the Secret Glyph of the Void Aat, the Sigil call'd 'The Key'.

By the Seed of Sept Sah in the Seed of Man,
By the Blood of Sept Khepesh in the Blood of Woman,
Earth bear up the Child of Our One Flesh.

Zo An Shu P Ket Zo la Ku Seth

Fire of Thy Star and Spirit,
Find Voice in the Mouth of I -
As the First Word sprung from the Lips of the Child;
As the First Light of the Dawn;
As the First Dew of the Virgin;
As the Perfume from the Opening Flower;
As the Coffin of Life upon the Barque of Death;
As the Barque of Death upon the Waters of Life;
As the Ancestral Grimoire written in the Blood of the Wise -
From this Flesh arise! Thy Silence spoken:
One Body, One Spirit, in One Agapae!

THE GRAND FORMULA OF INCREATION: ZSIN - NIAQ - SA 333

Zoa vel Azoa/Azoa vel Zoa - Being the Conjunction of the Greater Geminus in the One Child, the Congressus of the Twins of the Great Double House - Zoa Khepesh and Azoa Sah - through the Contrary Placing of their Dominion - Zoa Sah and Azoa Khepesh - as the means to incarnate the Hermaphroditic Child of Spirit in the Presently-engendered Body of the Sorcerer.

Let the Spirit Azoa reify its Hypostasis of the I in the Spirit Zoa, and thus perfect its Dominion in the House of its Opposing Nature. Therefore do I call forth the God from the Sinistral House Khepesh with the Dextral Hand of Sah.

Let the Spirit Zoa reify its Hypostasis of I in the Spirit Azoa, and thus perfect its Dominion in the House of its Opposing Nature. Therefore do I call forth the Goddess from the Dextral House Sah with the Sinistral Hand of Khepesh.

Let the Phallus/Kteis reify the Hypostasis of the I-Sexuality in the Kteis/Phallus, thus obtaining the Identity, Affinity and Alignment with its Opposition.

Zsin:

In Thy Self-opposition Thou art that Grand Image and Continuum of the **Azoth** that is Death **and Our** God. Thou art I within the Macrocosmic Void of the Feminine as the Microcosmic and Inchoate Point of Man.

O' *Ye Flesh of I, form'd of all Darkness!*
Opposer of the Light, Substance of all Forms Sigillick!
Spirit of Death, I raise Thee and call upon Thee as the Seven Guardians of the Tomb and as the Very Tomb Itself - wherein lieth Our Lady as the Secret Image of Life veil'd in Death.
Hearken! I beseech Thee, O' Illuminator of the Averted I!
Thou art That which embodies the Living Ekstasis of the Backwards Embrace of Beauty.
Thou art that Darkness which gleams Illuminate!
Thou art that Darkness wherein lieth the True Book of the Shadow - the Living Word of Those whom I have been and yet shall be.
Thou art that Darkness within whom the Sigillick Egg awaits the fiery caress of the Serpent and the Seed.
Thou art That - the One-Pointedness of I in the Shadow,
bound at the Centre of the One Kteis and Circle of the Arte.
Astrum Sabbati! Let the Gate of Zsin be opened!

Niaq:

In Thy Self-Opposition Thou art that Grand Image and Continuum of the Azoth that is Life and Our Goddess.
Thou art I within the Microcosmic Void of the Masculine as the Macrocosmic and Inchoate Point of Woman.

O' *Ye Flesh of I - Form'd of Light!*
Opposer of the Darkness, Substance of all Desire!
Spirit of Life, I raise Thee and call upon Thee as the Seven Guardians of the Womb and as the Very Birthplace of the Light Itself - wherein lieth Our Master as the Secret Image of Death veil'd in Life.
Hearken! I beseech Thee, O' Darkener of the Illuminated I!
Thou art That which embodies the Living Ekstasis of the Forwards Embrace of Evil.
Thou art that Light within Light that concealeth the Star.
Thou art that Light in which the One Grimoire is opened unto the Sight of the Great Watcher Within.
Thou art that Light - the Very Seed of I - that awaits the Flood of the Mood-black Elixir.
Thou art That - the One-Pointedness of I in the Light,
bound within the Axis of the One Phallus and Circle of the Arte.
Astrum Sabbati! Let the Gate of Niaq be opened!

Sa:

O' *Thou who art I in Thine own Opposition,*
who dwelleth in the One Shadow that concealeth the Star of the Sun and Moon conjunct; who dwelleth in the One Light that revealeth the Shadow of the Sun and Moon conjunct;
O' *Thou who art Neither I nor I, but the Child of the Void enfleshed - My Worship is Thy Soliloquy!*

Hearken! I beseech Thee,
Thou who art the Risen Shadow and the Fallen Star.
Thou who art glorified upon the One Throne of the Double Horizon.
Let the One Sigil of Desire - that is Our God, the Devil, King of the Sabbat and Our Body of Shadow, be united with the Flesh of all Desire - that is Our Goddess, the Whore of the World, Queen of the Sabbat and Our Body of Light... and ever within mine own Body be Incarnate.

Let Sigil equate Sensation in the Act of Our Embrace.
Let Sensation equate Sigil in the Illuminate Death of Our Agapae.
By the Power of the Rites and Formulae of Thee, ZSIN-NIAQ-SA;
By the Unity through Opposition betwixt the Powers of the Great Double House, I fulfil this Arcanum.
For thus am I made manifest in perfection, Now as in Eternity, the Hermaphroditic Child of the Spirit in mine own Presently-engendered Body of Existence.
'The Gate between the Horizons' is the Name of my Name!

Hearken, O' Thou Leaden Form of Man!
For by mine Enchantment Thou shalt realise Thine own extension within all Entity.

An Enchantment of Zsin Niaq Sa - 333

I sleep with Men and Women as with the Divine.
My Pleasure to take with Gods in Carnal, Earthly Joy.
I sleep with Men and Women as with an Infernal Throng
Of Satyri and Bacchante, Muse, Nymphe and Genii.
For all Flesh is the Sexual Daimon - the Furnace of Aesthesis,
Whose Fire turns all Varied Passions unto the One Direction,
And fashions thereby the Brazen Book of all Desire,
Writ in Ink of Blood and Seed, drawn from deep ancestral veins,
And bearing up the Ancient Seal - Of the Immortal Pulse of I.

I Dream amongst Men and Women, all mask'd with the Divine.
Their Bodies of Starlight wrought in Immutable Form,
In Aspects of the One Star whose Light their States exact,
refine, define and focus, - all Pantheons enact.

I Dream amongst Men and Women as with Incubi and Succubi.
For all Flesh is the Sexual Daimon, as Clay unto its Unknown Will.
Thus take I my fill of Pleasure - draw down the Stars to Earth,
that I may bring Immortal Wish unto a Mortal Birth.

I awake amidst Men and Women, all Sloughs of the Divine.
With theophagous lusts I hunger,
that I may consume all whom I have loved.
For we all have slept in the Wolf's stomach
and walked in the Procession of the Gods' shed skins -
our mouths pregnant with the howling of Beast-headed Shades.
I awake with Men and Women, yet I am not of their Desires born.
For I shall not devour the Dying Gods,
nor embrace their Procession for Faith.
I shall eat of the Living Gods, and drink the Nepenthe of their Veins,
That I may remember you who will feast of me!

I awake alone in I: Self-desired and Self-desiring;
No Light nor Shade shall Form dictate.
I shall go forth to stalk upon the Earth,
amid the Forest and in the Sea.
That which I hunt hath no name.

SIGILLIC WISDOM

ZSIN-NIAQ-SA: REIFICATION THROUGH OPPOSITION

Know ye that the Ciphers of Automatism are as the Shadow, Opposer and Mediator of Desire; therein is their Secret. By the Sacred Tongue of the Ciphers of Automatism we articulate that which is incommunicable in the Mundane Forms of Language: in the Soliloquy betwixt our constituent facets of Entity we communicate our Desires via Elemental States of Sensation and thus freely achieve satiation through means remote to any expression of Conscious Intent. According to the Degree of their Obliquity to Conscious Intent the Ciphers of Automatism reify Desire through Opposition; thus they mediate and control through Attraction of Contraries.

Zsin = The Sigil of Desire existeth in the Domain of the Opposer, that is, within the Body of Shadow. The Grand Sigillic Graph or One Sigil, being solely of Shadow, is typified in the Totem of the Sabbat: the Great Opposer whom Man hath named 'The Devil'.

Niaq = The Entity of Desire existeth in the Domain of the Light, that is, within the Body of Light. This is typified in the Sabbatic Rites as the Body of all Women Initiates: the Great Goddess and Queen of the High Sabbat.

In the Embrace between the Light and the Dark, Zoa and Azoa, the Void-I is illumined in the White Darkness of Zsin-Niaq-Sa:-

By the Act of Congress between Zsin and Niaq, by Union through Opposition, the Sigil of the Chosen Desire is raised within the Body of Light as a Black Point or Star within the White Void. Likewise the Very Seed of Desire descends into the Place of the Shadow - the Kingdom of the Dead - and therein illuminates the Point within the Body of Shadow made void by the Rais'd Desire.

The Simultaneity of Opposition - the Black Point in the White Void, the Sigillic Ovum made fertile in the Domain of the Light; the White Point in the Black Void, the Seed-desire impregnating the Womb of Darkness - is Synentasic - convergent in the Flesh of the Sorcerer. By the Apotheoses of Sensation achieved in the Agapae, the Sigil and its resonant point of Entity are empowered as One Desire, that is, in being bound within a Common Ecstasy, they are of One Vibration.

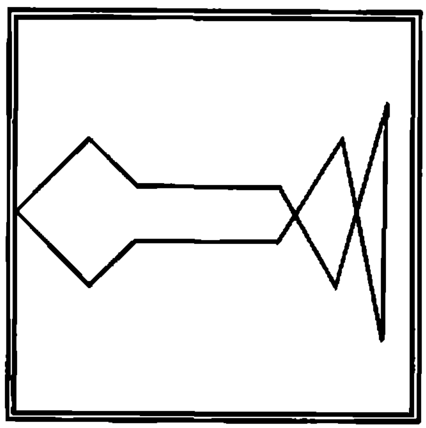
Sa = The Bodies of Light and of Darkness, projected in opposition and in alternation as Male and Female, unite as the Bearers of Eternal Desire. Satiated in Perpetual Ekstasis, they are as Twin Guardians unto the I veil'd in the Present Self of the Sorcerer and in whose Flesh is the Incarnation of the Twain-as-One: the Hermaphroditic Child of Spirit.

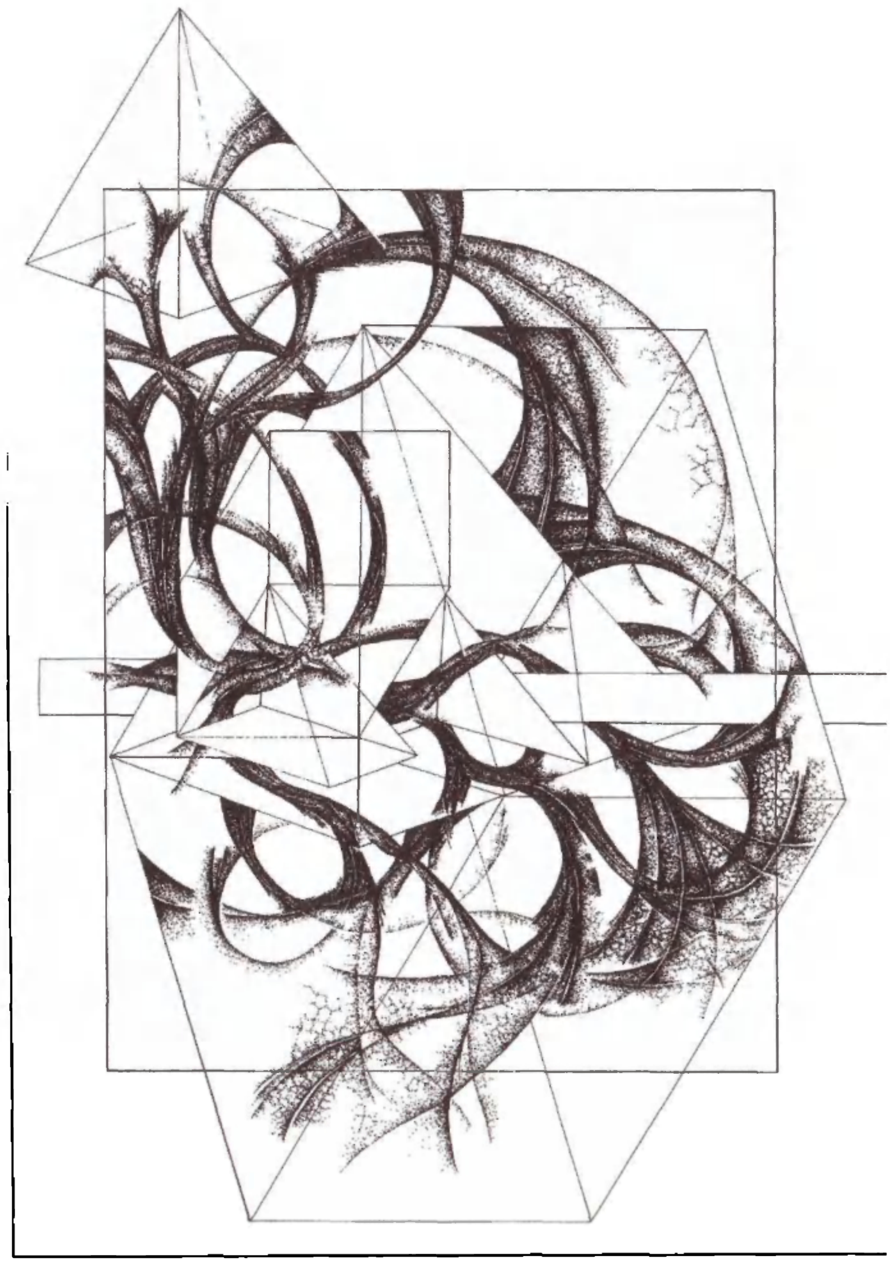
Thus saith the Daimon: *"Read by sensation all such Spells and Formulae that are written solely in the Ciphers of Automatism, thus by the Hand and the Eye grasp ye the Lightning-struck Bough and the Serpent of Wisdom. Thus follow ye their Tines of Cunning!"*



THE FORMULAE OF THE THIRD CELL

Being the Aat of the Fourth and the Fifteenth Letters
Of the Sacred Alphabet





THE FORMULAE AND CONJURATIONS OF THE FOURTH HOLY LETTER



I: *Alogos vel Diew, To Gramma Aios Tetartos,*
the Genii of the Fourth Holy Letter of the Elder Script, being the Corpus of the Spirits, Powers and Entities having government over the Fourth Aspect of the One Sigil.
Thee I transvoke from Within as from Without,
Alogos of the Fourth Holy Letter.

Thou who art the Body of the Fourth Mighty Legion of Genii!
Thou who art the Power pervading, uniting, and separating by the Laws of Sympathy and Correspondence. Thou whose Hand is mine own Hand, whose Eye hath Sight through the Eyes of the Living and the Dead - Thee I conjure!

Hear me and be ye conjured by me, be ye conjured by Alogos vel I.
Be ye conjured by all the Names of the Elder Gods.
O' *Hear Thou me, for I know Thy Name and the Names of Thy Name.*

The Sinistrality of Thine Arcanum I pronounce, that by the Laws of Sympathetic Harmony I may perceive the Visible and the Invisible patterns and alliances throughout all Nature; that mine Eye may see and mine own Hand make distinct the related and the aligned facets of the Self-Pantheon; yea that I may have Knowledge of the Hidden Syzygies and Conjunctions of Possibilities.

By this Thy Power I go forth as a Brother amid the Incarnate and the Discarnate Orders of Entity. I go forth as a King amongst Kings and as a God amongst mine own Gods.
By the Deosil Circle walked in the Secret Postures of Thee, with Thy Sigils held aloft, and with Thy Names upon the Mouth of the Incantation, I go forth upon every Point and through every Angle bound by Thy Laws Immutable.

The Dextrality of Thine Arcanum I pronounce, that by the Laws of Sympathetic Harmony and Disharmony I may marry those kindred Powers and Gods made known through the Sinistrality of Thee, and by the Alchemy of Syncretic Alignment make many Gods to dwell in the House of a Single Worship, yet not to blemish and neither to diminish the Unique amidst the Whole. Makest I Great Convocations amongst the Divided Nations of Gods and Men. Makest I Circles of many Powers within the Stellar Zones and within the Subtle Aires; yea, even about the Mighty Temples of the Earth I weave a Web of Enchantment.

I go forth therein to petition in Thy Name, and by Thy Sign to reify the aggregation of Forces unto the Point of mine own Spell.
By the Widdershins Circle walked in the Secret Postures of Thee, with Thy Sigils held aloft, and with Thy Names upon the Mouth of the Incantation, I go forth simultaneously upon the Points and through the Angles realised as One by Thy Sinistrality.

Hail to Thee, Alogos of the Fourth Holy Letter,
Whose Way is to guide the Eye by the Laws of Correspondence.
By Thine understanding I am made to perceive the refraction of the Currents of Power throughout the diverse facets of the Whole.
I follow the streams amongst the rivers, the rivers amongst the seas, and therein hath mine Eye alighted - even upon the chosen tear lost unto the mortal sight of men.
I am Witness unto the Rays of the One Star reflected in all Existence, and in this Light I rectify mine own Sight unto that of the All-Seeing Eye: makest I the Hand and the Eye anew in the Aesthesis of the Divine. So Mote It Be!

By these Spells and Conjurations the Sorcerer may possess the Knowledge of the Sympathetic Relationships between the various states and levels of existence. He may gain Visions of related or corresponding gods from different belief-systems, or may gain the Knowledge of such Sympathies as exist between the members of the Body Mundane and those Creatures of the Bestial and Plant Kingdoms; thus to heal, to curse, to blight or to bless - as ye will.

OF SYNCRETIC ALIGNMENT
BEING A FORMULA OF THE FOURTH HOLY LETTER

One who aspires unto the Tradition of the Elder Worship, who would gain wisdom in the Wanderer's Faith, let such as He and She heed well the counsel of the Daimon. For a Sorcerer not wishing to be bound unto the ways of any single land nor unto any mortal system of praxis, but who aspires to tread the Crooked Path of the Secret Principles of all Magick, even to walk forth upon the Very Foundation-stones of all True Temples and Bodies of Our Many-Rayed Tradition, such as He may align the cognate Divine Forms from amongst the World's Beliefs in order to give cohesion and aggregate form unto the Universal Arcana.

As certain sigils, encoding the secret desires of the heart, are obtained by the conjunction of chosen mundane and sacred signs in the Seventh Path of Sigillic Wisdom, so may the Divine Forms within the Azoth be so conjoined. This method of Syncretic Alignment is best illustrated and exemplified by an explanation of the manner of constructing the Names of such composite Azoetic God-forms.

Example:-
The Divine Artist desiring to summon the Powers of the Archetypal Magistry of the Cunning Man and Sorcerer may endeavour to align the following cognate Divine Forms. This Mystery he shall accomplish by the Union or Alchymic Syzygy of their Names, Attributes and Symbols.

1. Seth-pa-kharad = The Aegyptian Form of the Opposer typified as the Rising Sun, the Child of Night upon the Lotus of the Day. It is the god-form of the Silent One - Virgin and Hermaphrodite - an Image of the Firstborn of Witchblood and a Primal Embodiment of the Elder Gods within the Body of Man.

2. Tetzcatlipoca = The Aztec God of Magick, call'd the Smoking Mirror - typified as the Black Obsidian Mirror wherein all Existence is reflected. He is the Very Embodiment of the Magical Power as known and summoned by Those who are called 'The People of the Five Suns'.

3. Iblis = The original Djinn of the Persian Deserts, the Spirit of the Secret Fire that dwells in the Seed of the Bless'd and Wise.

4. Loki = The Norse God of Cunning and Trickery. He is the Master of Tuition through Deceit and is the Light-Bringer of the Swift Mind and the Shape-Shifter of the Body.

5. Guede = The Voudon God of Divine Sexuality and Death, the Sovereign Magician of the Grave and the Phallus.

6. Lucifer = The Star of the Morning, the Bearer of the Promethean Flame from Heaven to Earth, the Light-Bringer of the Western Magistry of the Witch and Ceremonial Magician.

7. Phurba = A Tibetan Tutelary Deity originating in the Ancient Bon Sorcery, used to re-align a Malefic Power or Entity unto the Will of the Pure Magistry.

By the Union of the Names of these seven God-forms one obtains the following series of letters, the repeated letters being omitted = abcdefghiklo-prstuz.

Let the Divine Artist rearrange these letters according to the needs of his Work, the dictates of his Innate Poetics and the subtle directions of the Famulus. Thus saith the Daimon of the Book: *Seek ye such Words of Power as resonate most concordantly with the Vital and Integral Rhythmic Paths of the Quintessence.*

Thus obtained is the Vibratory Formula of the Seven Gods
= ZSRA - ID - GB - KHU - TEF - L - POCA.
(Pronounced: Zray-eed-jeb-ku-tef-ler-pocar.)

This is the Vibration and Word of the composite God-forms within the Azoth and is the Phonic Articulation of that Azoetic Conjunction within the Mundane Sphere.

The Divine Artist must now proceed to unite such diverse aspects as the traditional postural and emblematic representations of the God-forms within a single ritual and contemplative structure, ever seeking their unifying arcana and employing their vast array of symbolic veils as the Fetishes for Self-Enchantment.

The Word resulting from the union of the God-names should be used as the Name of the Spirit Summoned, and as a Formula of continuous Mantic Orison, or Mantra. Also, by the Seventh Path of Sigillic Wisdom, the Word should be reduced unto a single Sigil; for such may serve as the visible focus in the Contemplative and Ceremonial Proceedings.

Examples of the Technique of Syncretic Alignment are extant within this Work, most notably in the Formulae of the Congressus given within the Second Cell:-

1. The Formula of the Goddess = Zo - An - Shu - P - Ket,
being the Word derived from the Names: Zoa - Ononshu - Sept - Khepesh.

2. The Formula of the God = Zo - Ia - Ku - Seth,
being the Word derived from the Names: Azoa - Apethiui - Sept - Sah.

The Method of Syncretic Alignment is best employed to align the many corresponding God-forms within the Azoth in order to locate and focus upon the Pure Forms of the Eleven Aatic Intelligences.

The application of this method in Ritual and Meditation will render, if successful, the Inspiration of such Dreams and Visions as will teach the Hidden Names and Sigils of the Aatic Genii. It is a Key to the obtaining of the Visions of the Eternal Forms within the Azoth, and is a means of attaining the Secret which unites those Forms in the Sacred Alphabet.

Yet take heed! Lose not the unique Beauty and Power of any God or Goddess, but rather realise their States of Singular Entity as mutually indwelling - like a Syzygy of Stars, which are Many and yet seem to be a Single Point of Light.

It is essential for the Practitioner of this method to have a wide and well-instructed knowledge of the Earth's many traditions and myths of the Arte Magical. Therefore seek out such Books of Arte as are in the Light of Day and such Hidden Texts and Grammars as are yet in the Shadow.

Let One who wanders far in this Arcanum know well its source in every step. Whosoever is wise shall hereby hearken unto the Oracles of Those beyond the Iconostases of Mortal Faith, for thus may One find wisdom sufficient to know the Living Gods and to behold the Way into the Conclaves of the Elder Worship.

Again the Daimon speaks: *Beware! For the Arcanum of Sacred Alignment is a Path beset with the folly of unnecessary obsessions. Be ye of much discernment and employ all belief according to the value of its utility within the Great Work. Be not ensnared in the vain pursuit of Faith, but rather bind Faith by Will that it should serve Thy Purposes, both known and secret.*

ORISON: THE LOST NAME OF GOD

The Exultant Cry of the Iconoclasm is the Word of Creation uttered in the Tongue of the Opposer. Call'd 'The Lost Name of God', it is that Name which is the Very Inversion of the Song of Creation. It is the Sound of Fatal Discordance unto the Sum Vibration, even unto the One Sound - the Word that bindeth the Eternal Forms of the Quintessence.

The Lost Name is to be found through the Syncretic Alignment of those Forms that are Veils and Icons of Death. The Name of that Name is 'The Sphinx of Thanatos'.



THE APOTHEOSIS OF SENSATION: EMOTIVE AND NOSTALGIC AESTHESIS

There are instants of extreme emotional intensity that seem to embody a nostalgia of unplaced memories together with a certain foreboding of things yet to be. These instants - born of a chance combination of Colour, Scent, Sound, Taste or Touch - are moments to which the Whole World conspires. They are the very pivots of Chance, invaluable to the Divine Artist, sending him into an Ecstasy characterized by an abstract pleasure of particular sensuality and utmost emotional poignancy. Lying beyond Sorrow or Joy, of infinite shades and nuances, these instants, captivating One's entirety in a Void of Illuminative Clarity, are the Very Bestowers of Inspiration.

Such moments of nostalgic resurgence and emotional intensity are the sensory corollaries of the Letters of the Sacred Alphabet and are call'd 'The Apotheoses of Sensation'. Such moments must be utilized to their fullest advantage as they are rare and are the Bearers of True Poetic Inspiration. They may be used to empower or to create a Sigil through concentration or through automatism, or in calling forth analogous atavistic memories.

It is these Sensual Ecstasies that form the Embodying Principles of the Sorcerer. Their occurrence and potency may be cultivated and drawn upon by the following means:-

1. Mnemonic Verses - to capture the vital nuances of a specific sensation. Such Verses or 'Emotive Spells' must conjure the desired feeling and hold it with intensity in one's heart, and should, by means of the associations between Word and Emotion, arouse the Sensory Apotheoses at Will.

The Emotive Spells are used as Incantations whilst concentrating upon Sigils during contemplation and may be employed to charge such Sigils with great power. Mnemonic verses should also be used to embody the strong emotive nature of one's dreams, and thus will allow one to conjure such ecstasies as are twin - in Waking as in Dreaming.

Let all such Verses be composed by one's Innate Poetics and Inspiration, and best be it done within the Circle of Arte.

2. (i) Sigils - derived through the Fifth Path of Sigillic Wisdom.
Let the Hand take up the Quill and be guided by the emotive force. Let all sensations be concentrated therein and be transmitted through the automatism of the Quill upon paper, thus resulting in the swift and direct expression of the sensation. The chaotic stream of lines should be separated out into single parts and thence stylized to produce simple glyphs remote in Form, yet One in Force, with the Nature of Intent.

Transcend ye the Present Consciousness of Intent by the articulation of the Primal Impetus of Desire Itself. The catharsis of every impurity and imbalance of Being may be achieved through the swift automatism of Emotion within Sigillic Script - and thereby cometh Healing to Heart, Soul and Mind. Such is the Oracle of Sethos in this Arcanum.

(ii) The Apotheoses of Sensation may be used to empower previously formed Sigils for specific purposes. For example, a Sigil composed through the Seventh Path of Sigillic Wisdom may be empowered by any sensation of sufficient strength. Since such Power is transmutable there need not necessarily be an analogy between Sensation and Sigil, although a clear link between the Sigil, its Intent and its empowering emotions and sensations is most advantageous to the swiftness of a Spell's success.

3. Posture - See the Third Cell Formula: 'The Powers of Sah'.

4. Imagination - This is a vital means to the manipulation of the Sensorial Apotheoses at Will. By way of phantasy, visualization and reverie Thou shalt locate the key imagery associated with the specific emotional nodes of Pure Ekstasis, and by the obsession of such Imaginings focus'd within the Sacred Letters Thou shalt fully encircle Thyself with the Emotive Iconography unique unto Thine own Sorcery.

By Sexual Reverie Thou shalt discover the Primal Motivations for each Sacred Letter, and these shall each be embodied as the Attendant Genii of Thy Solitary Sabbats - as Incubi and as Succubi obsessing Thine own Self projected in Light and in Shadow.

Hinder not, nor restrict the scope of Imagination, but through the Purity of Divine Aesthesis let it mould the Very Substance of Thy Thought. For Imagination focus'd through Will, Desire and Belief will determine the Very Form of Astral Menstruum which contains and directs those three powers.

Beware of that which you make your God, for you know not what it will make of you. Thus warneth the Daimon.

5. External Stimuli - see the Fifth Cell Formulae concerning 'The Pentagrammaton of the Senses'.

SUMMATION

Upon the tides of nostalgia inherent in the Sensual Apotheoses all ancient impulses are borne, they arise in the Flesh as the Powers of Past Incarnations and States of Entity, and are aroused in the Mind as Inspiration and Knowledge imperative to Manifestation.

The Flesh expresses the ancient memories of the Primeval Atavism through a sexual force magnetized to Otherness - thus to Know and to Love Itself in all Possibilities.

The Mind, intoxicated by the Divine Lusts of the Flesh, possessed and reined to the Hand and the Eye of the Ancient One's Awakening, is the Mediator of the Alogos unto the Manifest Word. For Naught of Magick is learnt but All remembered!

Mine Hand beareth the Most Ancient Desires of Being unto the Quill:-
By the Cipher of the Apotheoses of Sensation I articulate every emotion; I open the Clavicle that is the Heart of all Entity.
By the Secret Alphabet of Sensation I ravish the Psyche with Enchantment. Makest I the Bridge betwixt the Powers of the Spirit and the Body Mundane.
By the Hand and the Quill, I make this Spell to know Breath in the Earthly Circle of the Sabbat.




AC. 89

SIGILLIC WISDOM:
APHORISTIC AND CONTEMPLATIVE FORMULAE

I: Motion in Void = Desire
Direction in Void = Will = ALOGOS . AZOThOS . AChRONOS
Form in Void = Belief

Within the Circle of Establish'd Possibilities all Entity is born of these Powers emanating from the I via the Eleven Aatic Intelligences. From the One Star all others shine!

The Aatic Star is a Gateway of the Light-beyond-Darkness, the Portal of an Illuminous One that dwelleth outside of the Void and within the Existent appeareth as a Sun or Aligned Point of Magistry. By Conjunction, Resonance, Syncretism and Identity with the True and Chosen Star of Thy Will the Holy Light-within-Darkness shall find in Thee its Manifest Temple and Oracle.

A specific sigil, an illuminate facet of the One Sigil reified through the Eight Paths of the Sabbatic Cross, is a precise linear articulation of a vital and integral Point within the One Sigil as emanated through the Rays of that Point. Thus, by Sigillic Wisdom, the Stars Without are link'd and are as one with the Stars Within.

The Foci of the Perfected Sorcerer's Will, Desire and Belief are Points of Infinite Mobility. These Core-energies are the Mediating Points on all levels of the Existent for those Fundamental Powers of Magick that are called 'The Letters of the Sacred Alphabet'. These Points, which are the Vital Principles of Power and the Grand Formulae of Sorcery, may be centred in any Place, Form, or Time as determined by the Sorcerer's Will, Desire and Belief. Thus the Perfected One causeth Change unto and beyond all Nature.

Being of Infinite Mobility the Point is the Path and every Path a Point, ever tending towards a greater sublimation - to be realised as a Continuum of Omnipresent Direction.

Despite the precision of a specific sigil in articulating an emanation of a Sacred Letter it can only approximate the Truth of that Letter, or rather apply it in a specific and thus necessarily limited way. In this 'approximation' only an instantaneous fraction of the Continuous Glyph is realised. Yet all Sigils, in embodying facets of the Whole Sigil, tend towards the illumination and utilization of the Totality; that is, if the Sigillic Path is walked upon in its Instant of Reification one steps upon the True Way of its Power and thus upon the True Way of all Sorcery.

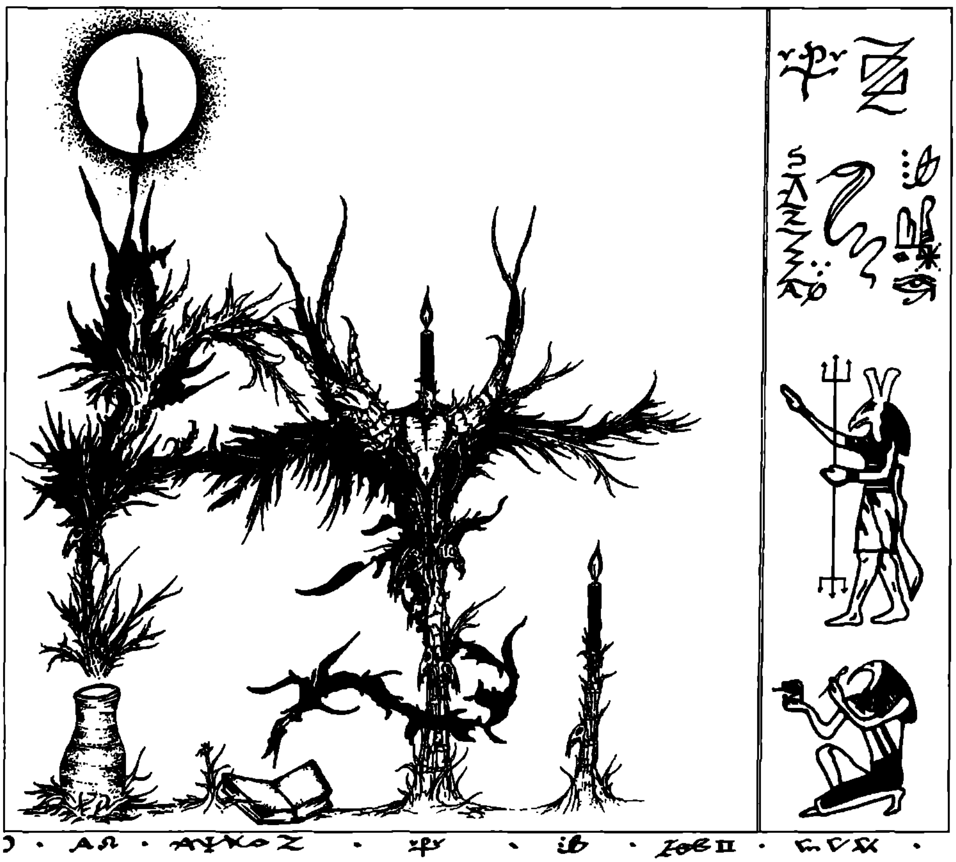
Like those Visible Points of Power - the Planets and the Stars - that by Virtue of their Positions, Angles and Alignments do place their Influence upon Thee, so there are certain Invisible Points of Power that are conjunct with Thee. The Times of these Sacred Alignments are known only through the Perfection of the Hand and the Eye. Therefore seek ye these Resonant Alignments of Thy Being as establish'd by the Positions of the Stars and the Hidden Points of Ingress at Thy Nativity, and at the Passing of Thine Incarnations and Thy Discarnations. In the Times of these Alignments focus ye the Hand and the Eye in the Holy Formulae - and therein Become!

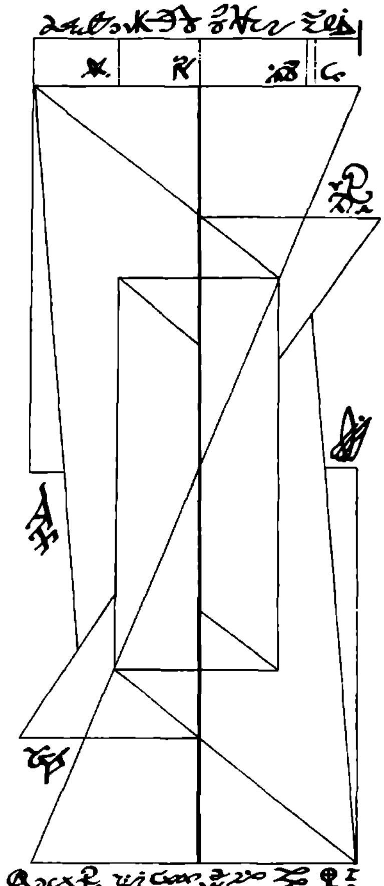
In opening the Gateway for the Summoned - Become that Gate!
This is the Key unto the Lock, wherein is hid the Secret of all Magick.

Realise:-

The Visible and the Invisible Star of the Invoked/Evoked,
the Sphere and the Planet of its Influence,
the Circle of its Rite,
the Centre of its Bodily Resonance,
the Telesmatic Image and Posture of its Contemplation,
the Apotheosis of its associated Sensation and Emotive Impetus,
the Word of its Calling and the Sigil of its Power,
the Fetishes of its Elemental Form,
its Bestial Totem, its Offerings,
and all such cognate Alignments thereof -
as the Many Paths of Mediation betwixt Thee and the Point of the Invoked;
And realise that Point in turn as being the Path unto the Singularity of an Aat.
Realise this as One Identity: I.

By the Articulate Expression of the One Sigil I infer the Universe.





THE FORMULAE AND CONJURATIONS OF THE FIFTEENTH HOLY LETTER



I: *Alogos vel Siah, To Gramma Aios Dekatos Pemptos - Genii of the Fifteenth Holy Letter of the Elder Script, being the Corpus of those Spirits and Deities having government over the fifteenth aspect of the One Sigil, and being under the Dominion of the Third Hidden Star of the Azoth; by whose Powers the various Arcana - the Opening of the Way of the Sun, the Enchantments of Sah, all Spells and Charms of the Transmutation of Forms, and the Mysteries of Our Lord, the Horned God - are realised and are reified within the Earthly Circle of Our Arte.*

THE FIRST CONJURATION OF THE FIFTEENTH LETTER

Hear me and be ye conjured by me, be ye conjured by Alogos vel I.
Be ye conjured by all the Names of the Elder Gods.

Hear me,
O' Ye Genii of the Twenty-two Rays of the Fifteenth Holy Letter,
Thou who art the Lords of the Hosts of Battle,
Thou who art the Swords guarding the Pathways to the Sun's Throne,
Thou who watch over the Place of the One Star,
Thou who art the Seven Watchful Ones standing before the Gate of the Temple. Hearken unto my Calling!

Hear me,
O' *Ye Genii of the Twenty-two Rays of the Fifteenth Holy Letter,*
Thou who art the Masked Officers of the Ordeal that lies within the Sacred Dance,
Thou who art the Giver and the Taker of Forms.
Hearken unto me and be ye conjured by me.

By the Worshipful Names of Our Honoured Lord, the Horned God -
He who is crown'd with the Fourfold Glories of the Sun,
He who is cloaked with the Star-laden Mantle of the Hunter -
By the Secret Name of the All-Father, 'Apethiui',
By the Secret Name of Our God, the Opposer, 'Iuithepa',
I do charge and summon Thee to appear before me as I so will
and to hearken unto my Calling.

O' Ye Seven Greater Servitors of the Temple of the Ancient and All-Wise Father; Ye Lesser Servitors unto whom the Gate is entrusted,
Hear me and render unto me the Key.
For in my Words Thy Secret Names are held,
and thereby I do so bind Thee unto my Will,

THE SECOND CONJURATION OF THE FIFTEENTH LETTER:

THE ADDRESS UNTO THE GREATER SERVITORS, BEING THOSE GUARDIANS OF THE PATH WHOSE VISIBLE FORMS ARE THE STARS OF SAH.

(To be spoken at Midnight on the Longest Mights of Winter, when stars of the Hunter are high in the Southern Quarter of Heaven)

Hele, conceal and never reveal the Words of this Tryst betwixt Man and the Elder Gods. Let no Word of this Mystery depart from the Covine's midst. Hekas Hekas Este Bebeloi!

Hear me, all ye Beasts of the Earth's Four Quarters!
Draw nigh and guard me in my conjuration.
By Feather, let no Word of it be borne upon the Air.
By Hoof, let no Word of it be carried away amidst the Infidel.
By Skin, let no Word of it be written beyond the Circle.
By Talon, I bid Thee, let no Profaner of this Mystery go unavenged in Life or in Death.
By Tooth, I bid Thee, Guard!
Within the Circle of all the Enchantments of Sah
I enclose and bind this Spell:-

Hail! Hail to Thee! Ye Seven Stars of the Great Horn'd Hunter,
Ye Seven Stones which mark the Field of many Stars,
Ye Seven Guardians of Sahu-Uru-Anna,
Ye Seven Watchers before the Throne!
Unto my Voice rais'd as the Sword before Thee,
Unto my Voice rising upon the Storm's Battle-Cry,
Unto the Words of the Charms of Calling - Hearken!
Send Thy Light swiftly to this Earthly Circle as a Sign of Thine Answer.

Hear me, O' Ye Great Servitors of Our Honoured Lord.
Hear me, O' Ye whom the Seven Stars veil.
For I name Thee:-

Al Ha-Kah, Star of the Hunter's Crown.
Al-Ruzam, Star of the Left Hand.
Al-Iad-al-Iamna, Star of the Right Hand.
Al-Rijl-Jauzah-al-Iusra, Star of the Left Foot.
Al-Rijl-Jauzah-al-Iamna, Star of the Right Foot.
Al-Nijad, Triple Star of the Belt.
Al Saiph, Star of the Sword.

Arise! All Ye Powers of Sah.
Arise and Come Forth by Night,
all Ye Gods whom these Named Stars veil.

Hear me and answer to my Summoning,
Ye Brightest Spirits of the Southern Region,
Ye Seven Mighty Ones standing at the Dextral Gate of the Great Double House; Ye Lords and Ye Ladies of Sah, Ye Hunters and Ye Huntresses of the Great Wild Chase, and all Ye Spirits of the Powers of Azoa-Ka-Zoa.
Open Thy Gateways and send forth the Power of Sept through Thy Sevenfold Portal.

Awaken! Come forth anew upon the Earth.
Awaken! O Thou Giant of Ancient Earth,
who beareth the Sword of all Battles.
Arise in Field and in Forest, even as Thy Stars do arise 'pon this - the Darkest Night of Winter.
Come forth! O' Hunter with Thy Huntress-hound of Sept.
Come forth! O' Horn'd One,
Sire of all Living and King of the Burial Mound.
O' Sahu-Uru-Anna. Azoa Sept Sah. Apethiui. I summon Thee!

All Ye Powers whom the Stars veil,
watch Thou over me in mine Enchantment.

THE THIRD CONJURATION OF THE FIFTEENTH LETTER:

THE ADDRESS UNTO THE LESSER SERVITORS, BEING THE SUPPLICATION UNTO THE GUARDIANS OF THE PATH WHOSE FORMS ARE REVEALED AMONGST THE THERIOCEPHALIC GODS AND TOTEMS OF OUR ANCIENT TRADITION

Hearken! O' Ye Servitors unto whom the Gate is entrusted -
Manifold are Thy Forms!
I have come before Thee by the Eight Paths unto the Circle's Heart.
I stand before Thee as one made pure through devotion.
I have armed myself with the Names of the Seven Mighty Ones and with the Secret Names of Thee whom I here summon. Therefore I bid Thee to listen unto me and at the Calling of Thy Names to hasten unto this Circle and therein to open and make clear the Way for my Spirit to go forth as I so will.

Hear me and bear witness unto my Word.
Hear me and be ye conjured by me, be ye conjured by Alogos vel I, be ye conjured by all the Names of the Elder Gods.
Ye Genii of the Fifteenth Holy Letter!
Ye Spirits unto whom the Gate is entrusted - Hearken!

The First is: 'The Horn'd Lord, the Idol of the Perfect Master of the Temple' - This is the First Name.
O' Thou Sovereign of Our Ancient Priesthood!
Hear me, I beseech Thee!
I, who on Earth shall bear Thy Name, as have all Thy True Vicegerents and Sacred Kings.
I, who call upon Thee by the Decree of Our Blood-binding Oath, do entreat Thee.
O' Hear Thou me, O' Thou Satyr of the World! For I know Thy Name and I know the Names of Thy Name.

The Second is: 'God of all the Greenwood' - This is the Second Name.
Hail to Thee, whom we have worshipped in many a secret grove and sacred wood.
Hail to Thee, whom we have exalted according to the Turning of the Wheel of Season and of Star. By seed, leaf, bud, flower and fruit, we honour Thee. With all the Strength and Pleasure of Our Sacred Feast and Agapae, we honour Thee.

The Third is: 'The Master of the Great Wild Hunt' - This is the Third Name.

Take Thou mine Hand and lead me betwixt the Womb and the Grave in the Sacred Dance of Gods, Beasts and Men. For Thou art the Hunter and I, the Hunted.

The Fourth is: 'The Hunter in the Hunted One's Guise' - This is the Fourth Name.
In One Robe of Flesh and 'neath One Crown of Spirit;
Hele and Hail and Glory unto Thee who art the Becoming of I.

The Fifth is: 'The Lion-Head'd Serpent' - This is the Fifth Name.
Hail to Thee, who art the Exaltation of the Sun and the Phallus,
who kindleth the Secret Fire of Star and of Heart.
As the Lion, gird Thou mine breast with Undaunted Passions.
As the Serpent, bestow Thou Wisdom upon my Tongue.

The Sixth is: 'Omen-Giver in the Blood-Mask of Battles' - This is the Sixth Name.
Hail to Thee, O' Warrior Divine, Thou One-Harrier of the Battlefield! Speak forth the Truth which men may hide, yea, speak of That which is hidden from all our mortal sight. Give unto us the Word of Knowledge: the Sword of Prophecy, forged in the Sun and tempered in the Blood of the Profane.

The Seventh is Secret: 'SA-R-ThIEM-OPh-AB' - This is the Seventh Name.

The Eighth is: 'Corpse a-dancing in the Flames' - This is the Eighth Name. From the Arcanum call'd 'Death', wherein the Power of Sah is enshrined, I go forth imminent unto the Forms of all Desires and Entities.

The Ninth is: 'He whose left hand holds the Book of Life and Death' - This is the Ninth Name.
Bear unto me the Master's Book, wherein are the Names of all Bless'd and Wise, written in Ink of Blood and seal'd with Fire. Bear unto the Grand Grimoire Azot, that I may place therein the Signature of mine own Magistry, and thus complete mine Oath and Blood-Covenant with Thee.

The Tenth is: 'He whose right hand holds the Sword of Giants' - This is the Tenth Name.
Slay Thou me that I may live.
Slay Thou me, that I in the Arcanum may pass beyond the Gate.

Concerning the Powers of Sah: (Sensation Equating Sigil/Posture) - Being under the Dominion of the Fifteenth Letter



The Powers of Sa are so called because of 'Sah', the Constellation of Orion, it being a glyph of the Great Hunter and the Horned God, and thus by symbol embodying the methods employed by the Sorcerer in Shape-changing, Transformation and Transmutation.

The Apotheoses of Sensation may be sublimated to specific postures, each of which typifies, concentrates and symbolises the nature of a specific sensory peak (or Ecstasy). These Magical Postures represent the nodes of Ekstasis and are directly analogous to the Letters of the Sacred Alphabet. Consequently the adoption of a single posture may be used in contemplation to draw upon the Powers of its corresponding Letter. It is thus, by Posture embodying Sacred Letter, that the Sensual Periphery of One's Being is defined and the control of the subtle interaction of its component forces is attained to.

In rituals the Hidden Powers of the Sensorial Apotheoses may be drawn upon through their magical link with certain animal-totems; the Artist may thus employ masks and animal skins to increase the strength and potency of this self-identifying connection. The Powers raised by such rites may be used for diverse purposes such as Transformation, Spirit-Vision and the sympathetic control of animals.

Used in conjunction with each other the Magical Postures relate to the Arcana of the Paths of the Sigillum Azoetia, giving numerous composite glyphs and permutations of totemic forms. These being shown in the countless theriocephalic and composite animal god-forms of Ancient Tradition (The Millions-of-Forms-of-Being). It is thus that the Sabbat has been portrayed as a Rite of Wild Orgia between Beast, Satyr and Human - this symbolically communicating the uses of Magical Posture in Rites of Sexual Congress.

In Dance, the permutations (or Complex Sigils) of Posture are linked by the fluidic connections of movement, and it is thereby that the Sacred Rhythms or Phonic Alignments of each Path are revealed. The Magical Dance is the reificatory catalyst, via kinetic articulation, of the Powers of the Sacred Alphabet; for the Ecstatic Continuum of the Sabbatic Revelry is a means to embody the Universal Abstract Principles and Energies.

ENCHANTMENTS OF SAH

BEING SPELLS OF TRANSFORMATION WRITTEN IN THEIR APOTHEOSIS OF SENSATION, TO BE USED FOR THE DIVERSE PURPOSES OF SHAPE-CHANGING, THERIOMORPHIC CONGRESS, ASSIMILATION OF ATAVISTIC POWERS, AND DIVERSE OTHER SORCERIES.

(See also the Third Gesture of Congress in the Fourth Cell)

An Enchantment of Sah for the Totemic Spirit of the Owl, to be used for the Assimilation of the Powers of Silence in Motion and for the Acuity of Sight

Widdershins around the Oak the Horn'd Owl flies.
From its breast there bleeds unceasing scarlet -
blood thus spilt to mark the Circle.
Its Wings disperse the Shadows and draw the Shadows in;
its Screech divides the Vision from all else.
I reach out my Hand, unseen into the Night,
that I should touch it and be one with it -
In Owl's Eye and in Owl's Flight.

An Enchantment of Sah for the Totemic Spirit of the Moth, to be used as an Hieroglyphic Spell for Lunar In-creative Congress, for the Raising of Storms, to induce drowsiness, and to charm

At Dusk, when the Moth sips at the Flower >
ravished by the Shades of Twilight,
the lips of Selene part to whisper.
She breathes out the same poison:
the cloud of pollen disturbed by the Moth.
Sun and Moon Conceal'd,
the Shadow closes around the Soul in a tension,
as I cover my Face with my Hands,
as the Butterfly closes its Wings to sleep,
the Moth drinks deeper,
And the tight skin of the Air splinters in Fire.
This is the Storm's Birth; its Drum is beating for the Dance.

An Enchantment of Sah for the Totemic Spirit of the Wolf, to be used for Stalking and Hunting, and for the Going-Forth into the Darkness

I go to the Field of Corn at Midnight
to suckle from the Mother-Grain,
to drink the Milk of the Shadow's Pain,
before the Dawn's Sword cleaves them.
For I am Evil's Harvest-Child,
born from the starry cleft of Night,
arising with the Full Moon's Light;
beneath whom my howls evoke That
which no Mortal Heart could bear.

O' who shall see me?
I, who prowl in Twilight -
I, who am the Bane of all the Mortal Flock of Man.
O' who shall see me?
I, who do battle with the Strayed Souls of the Light -
I, who am Hidden to All, save Those of Bless'd Sight.

All Men hate me, who am their tame guardian's sire.
For have I not given suck unto many mortal babes,
and have not the Children of the Dust drawn Fire from my breasts.
I am Wolf-Mother and Wolf-Father am I,
a Blessing to Those who hate me not.

In the Wolf's Skin -I am Shadow.
In the Wolf's Skin -1 am Fire.
Beware my Passing, Ye Tinder Field of Mortal Flesh!
For no heart may feed me blood enough.
Nor any Harvest satiate my Flame!

An Enchantment of Sah for the Totemic Spirit of the Bear

I leap from the Cauldron of Seething,
my Body of Earth lies there within.
I see her there in Poisons boiling;
from her Lead the Golden Spirit flies.

O' Body of the White Virgin, run red within my mouth.
Fall to dust, O Ashen Flesh - to rise anew in me.
Ursine etherial aire! Cloak me, wrap me around in Shade,
that I may come as the Bear to walk upon the Land,
to tread the Dust, the Clay and Sand;
to fish the running river, to scale the Greenwood tree,
to stalk upon the World's own Mountain,
and join the rage of Earth and Sea.
Sah Arctos Sah Ursa - Sahrcto Sahur.

Enchantment of Sah -
To be used as a Preliminary Spell of Shape-Changing

I am He, I am She, the Ancient One of Spirit!
I am the Ever-Open Eye,
the Watcher over the Birthplace of the Light.
I go forth!

Shimmering through all Flesh,
I move across the Face of the World.
Shadow is my Form, that none may obstruct my Ways.
Swift as the Serpent, Wise as He that binds the Orb - the Egg of all Creation; Wise as She that utters the Oracle, whose Voice hath decreed the Mystery and the Word, I go forth!

I fly above the Face of the World.
Brightness is my Form,
I am hidden in the Radiance of the Sun as an Hawk of Gold.
I reveal All that lies hidden in the Earth,
under the Earth and above the Earth
-Naught is hidden from my Sight.

In the Ways of the Bless'd and the Wise I am prepared,
I have veiled myself in Silence,
and I have armed myself with the Names of the Gods.
My Spirit shineth in the Gateway of the Horizon,
the Stars of the Morning and the Evening kneel at my sides in Worship.
I am the Gate-Keeper of the Temple,
the Watcher between the Twin Twilights.
All Ye Powers bear witness and aid me in mine Enchantment!
So Mote It Be!

A Spell for Shape-Shifting

Into the Shape of an (Name of Beast) *I go,*
With Pleasure and Mirth in the Devil's Name,
to walk the Paths no man may tread,
be he living or be he dead.
Into the Shape of an ... I go,
to learn of That - that none may know.

Concerning the Taking of a New Body

Within the Vessels of Egress lie the bones of the First Sorcerer. By the Mystical Sacrifice of Thine own Body within these Vessels, Thou shalt descend amid Thine own Ancestral Forms and become the Feast of All that Thou hast been. Verily, by the Arcanum of the Rite Thou shalt arise from Thy Ritual Death in a New Body like unto that of the First Sorcerer: Thou shalt become the Primal Effigy of Magick, born from the Fire of the Ancient One. Thy skeleton shall be wrought from the First Star's Iron and it shall be clothed with a flesh transmutable unto the directions of Thy Will, Desire and Belief; yea, within the Silent Grimoire of its Blood will flow the Very Wisdom of the Magical Quintessence.

Become Sah Entire: seek not the Philosopher's Stone of Transmutation, but become it. So saith the Daimon of I!

THE STANCE OF DEATH IS THE GATEWAY FOR THE BIRTH OF THE IMMORTAL ONE

The Act of Iconoclasm sublimated to posture is the Stance of Death. It is any physical or psychical posture conducive to the poignancy of one's self-consciousness as Mortal, and is potentially comprised by all stances of the flesh and mind symbolic of and typifying Death by a sensual approximation of its reality. In this arcanum is the present realisation of one's inherent future death. By such postural assumption one gains release from Present Form and attains to the Non-modality of Being. By One who is knowing of Arte, this Freedom of Form may be used to take the Shapes of Beasts and of Gods.

The analogue of this Attainment in terms of Mind is the Arcanum call'd SIA: a Stateless State of Gnosis, never becoming nor ceasing to be, perpetually impressing its ipseity upon the Continuum of Thought throughout all Sentience, and focus'd in the Mage as Living Truth. In terms of mentation it is manifest as the Pure Intellect of I, devoid of self-entification in its nature, yet ever able to indwell, assume and shift from thought unto thought, view unto view, self unto self through the Millions-of-Forms-of-Being. As Memory Unbound from Temporality, it is possessed of infinitely-swift assimilation from every direction of Time. In instantaneity, and hence from moment to moment, it manifests in the Mage as Illumination, as a Continuity of Knowledge Absolute, and as a Liberty of Awareness beyond his incarnate state.

By virtue of its assimilative power beyond the confines of mortal selfhood, the Transmutative Mind is, in each moment of Being, renewed and transformed through a continuual integration of all Otherness. This is accomplished by the immediate correlation and cohesion of ingressing



experiences and thoughts to negate all past syntheses in consciousness without attachment to identity or object. This negation, being sufficient to maintain an openness of Mind or 'Receptive Void', is thus potent to create ever-new syntheses and thus maintain a Non-modality of Being in the Perpetuity of Pure Thought. By Rite, Contemplation, and Arcana, and in manner akin to the Apotheosis of the Shape-shifter's Arte, the Mind herein attains focus'd motility from state unto state through a Knowing Pageant of Selves and thus is possessed of an ever-changing current of Divine Inspiration. Such Inspiration bestows the transcendence of mortal noetic awarenesses and if granted, by the Grace of Our Daimonic Muse, unto an intuitive and magically-guided intellect, it is the Natural Innocence, Insatiate Curiosity and Indomitable Wisdom of the Eternal Child-God. Verily, by this Arcanum cometh the Heresiarch's Joy: the Paneclecticism of the True Sorcerous Ethos.

Thus invokes Our Daimon: I-SA-SIA I-KA-KIA, I-ZA-ZIA, I-ZA-S'KIA by Phallus and Skull, by Superabundance and Nullity conjoined, I generate the Zodiac of Finalities. The Constellations of Ultimacy I claim as the Present Interstices of Life; the Non-modality of Being to attain whilst indwelling the House of the Incarnate. By mine utterance reboant a million times, the legion of my every beating heart - past and future - I count and thread 'pon the crimson birth-skein and death-noose that leadeth unto the Initiatrix. Thus is fashion'd the Rosary of Fate for Alogos, self-of-my-self: Sethos Azot Ia!

Thus is sung my prophecy and remembrance: the Paeon of I vel Sathanatos!



NECROMANTIC ENCHANTMENTS OF SAH

In matters of theriomorphic arcana, let it be understood that the assumption of the Iconoclastic Posture whilst adorned in the mask and the skin of a specific totem-animal, or whilst concentrating upon an equivalent sigil, may be used to draw upon the spirits, qualities and energies of specific latent atavisms. This is also a means of transformation and for calling forth the Steeds for the Blessed Hosts of Ancestry. Verily, the Stance of Death is the Gateway for the Birth of the Ever-Living! Thus is spoken the Necroloquy of Sa-thanatos.

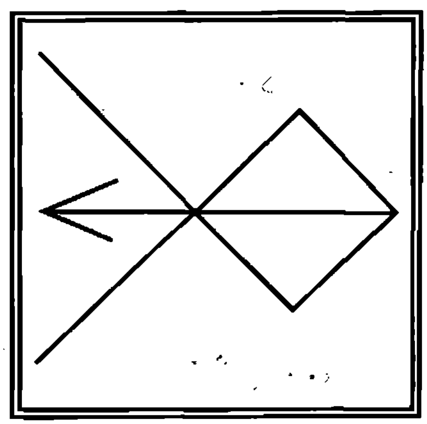
I go to the Field of the Dead at Midnight
to lay myself upon the Grave,
to sleep upon the Bed of Black Earth -
which holds Those whom I have been.

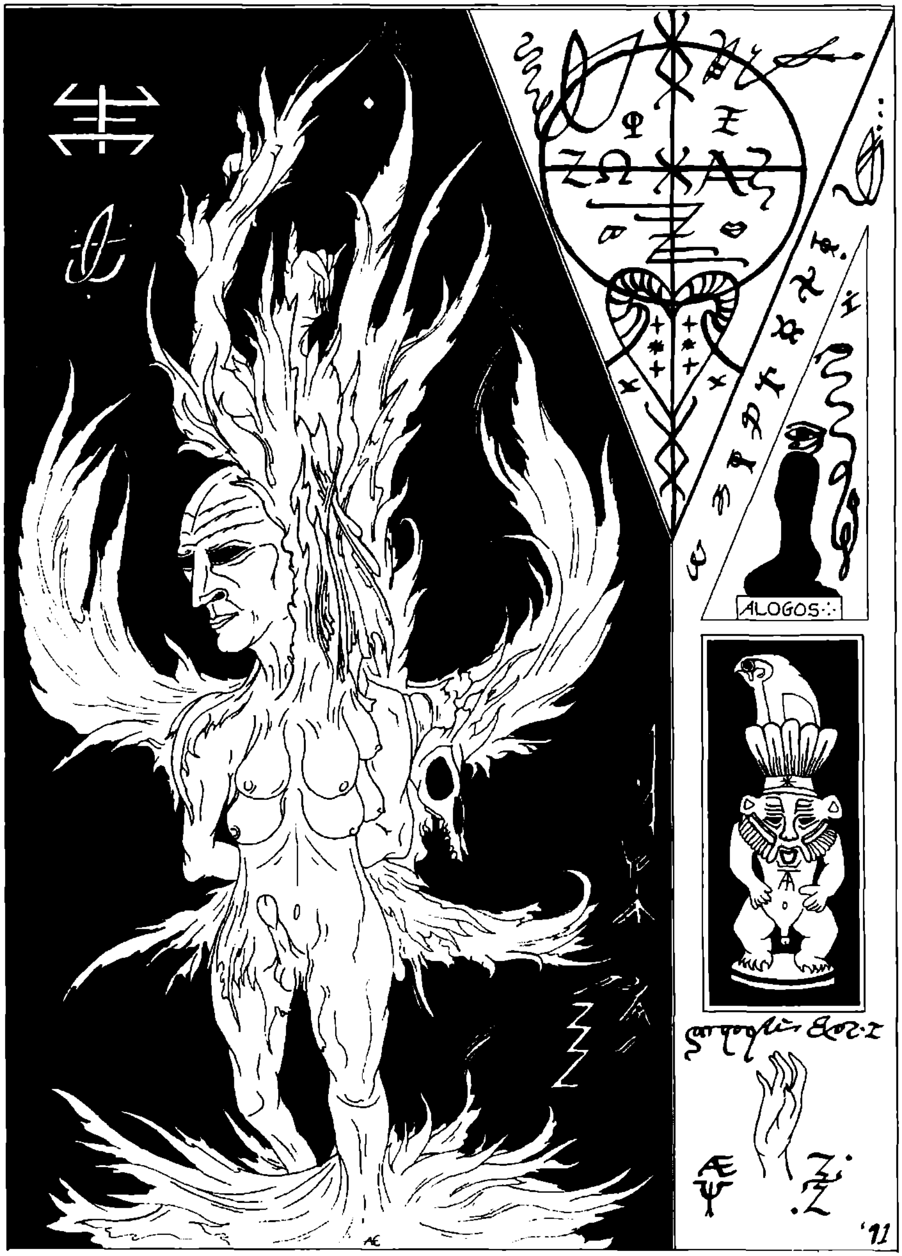
Beneath the Bat's Wings and beneath the Owl's Screech,
Under Weeping Sky and Whispering Tree,
the Dead and I will share our Dream.

Our Prayer is this: a Cipher of the Hand and Eye.
We meet in Silence who listen for the Old Gods' Voice -
'Hekas Hekas Este Bebeloi'.

THE FORMULAE OF THE FOURTH CELL

Being the Aat of the Fifth and the Sixteenth Letters
Of the Sacred Alphabet




ALOGOS

THE FORMULAE OF THE FOUR VESSELS, BEING THE TETRAGRAMMATON OF THE HAND-EYE-PHALLUS-MOUTH



A BODY OF ARCANA HEREIN ATTRIBUTED TO THE FIFTH LETTER

The Sacred Principles of Aesthesis, being those occult formulae governing the control of the Adept's awareness, are primarily concerned with the relationship between the Incarnate Entity of the Sorcerer - symbolised as the Tetragrammaton of the Hand/Eye/Phallus/Mouth - and the Whole of Nature. The Intent of these Principles, which are veiled and woven into the text of the Grimoire, is to guide the Sorcerer unto the Original Purity of the Senses and to maintain their Perfect'd Affinity with all aspects of the Existent.

The Keys to the understanding of these Principles of Divine Artistry are the Mystical 'Letters' or Symbolic Vessels of the Sabbatic Tetragrammaton - each Letter having specific significance upon the many levels of symbolism and interpretation used within the interconnectedness of the Cipher. The multiple interpretations of each Tetragrammatic Letter may be concurrent or distinct within a specific context; that is to say, the ambiguity of the symbol permits the possibility of differing or even opposing interpretations of a single formula or spell, and hence many applications of a single arcanum may be inferred from a common unifying text. This permits the Adept to contemplate the fundamental arcana which constitute the basis of the vast and diverse applications of Occult Practices, and thus, realizing the root-formulae of the Arte, he consequently may understand the full scope of their applications upon every level of his Awareness and Being.

The multiple interpretations which are simultaneously encoded in the Mystical Letters of the Tetragrammaton are given below:-

The Hand

The Hand is the physical representation of the Fivefold Star, call'd as I have dreamt 'The Sign of Xenar', and by Tradition being named 'The Pentalpha'. It is thus the symbol and the embodiment of the Pentagrammaton: the Fivefold Word of the Flesh realised and articulated via the five senses of physicality.

The Myriad Postures of the Hand used in ritual and in contemplation correspond to the Divine Postures assumed by the Body as a Whole. The Hand Postures also correlate to the alignments of the senses in the

Formulae of the Apotheoses of Sensation and to the Linear Ciphers of Sigillic Wisdom, whereby sensation is encoded and communicated for occult purposes. According to the Tradition of Our Sacred Ritual the Magical Gesture of the Rais'd and Outstretched Hand serves as the Sign of the Pentacle, and is thus used to charge and salute the Quarters of the Circle, even to meet clasp-unto-clasp with those Spirits who ward it from Outside.

The Rais'd Dextral Hand is the physical analogue of the Upright Pentagrammatic Sign = ★, and casteth forth the Deosil Gyre of Power.

The Rais'd Sinistral Hand is the physical analogue of the Averse or Downwards-Pointing Sign of the Pentagram = ⛧, and casteth forth the Widdershins Gyre of Power.

In the application of this teaching, let the Wise discern well, applying the good custom and lore of Tradition for the gain of such insight as Our Arcana conceal.

The Fingers of the Hand are corresponded to the Elements, Senses, and Points of the Upright Pentalphic Sign thus:-
The Thumb = Earth + Touch + Lower Left Point.
The Forefinger = Air + Smell + Upper Left Point.
The Index finger = Spirit + Hearing + Uppermost Point.
The Ring finger = Water + Taste + Upper Right Point.
The Little finger = Fire + Sight + Lower Right Point.
The Palm = Void + Telaesthetic Sense + Central Point.

The Hand may thus be interpreted in Ritual and Formulaic texts as:-
1) The literal hand, i.e.: the Primary Vehicle of the Tactile Sense.
2) The Sign ★ or/and ⛧: the Ritual Gesture of the Rais'd and Outstretched Hand.
3) The five senses of physicality, and hence the Perceptual Body as a Whole.

The Eye

The Symbol of the Eye may be interpreted firstly in the literal manner, i.e.: the physical vehicle of the optical sense. In this interpretation the left eye is attributed to the Lunar and the Feminine, whilst the right eye is attributed to the Solar and the Masculine. The two are united in the second interpretation of the 'Eye', namely the 'Eye' as the Oracle of the Blessed Sight, the Third Eye of Ancient Tradition, wherein the Sun and the Moon are unified in the Stellar Symbol of the Blazing Eye within the Triangle. In

this second interpretation all senses of physicality are focused in the optical sense by ritual and contemplative means, thus endowing the Eye with the power to see beyond the Visibility of the Mundane and to gaze into the Transmundane Aires and Spheres of the Existent, even into the Very Cells of the Azoth - wherein are the Holiest Visions of Our Arte enshrined.

In a third interpretation the 'Eye' may imply an Entity of Projected Vision, such entities constituting the Corpus of the Watcher, namely:-
i) The Internal Projection of the Sight into the Aires and Spaces Within,
ii) The External Projection of the Sight into the Points of the Quarters of the Circle and beyond the Gates thereof.
iii) The Entities of the Blessed Sight who are the Guardians of the Gates and of the Spaces Beyond and Between.

The fourth interpretation of the 'Eye' refers to the Openings of the Body, especially those of a sexual significance:-
i) The Kteis, as the Oracle informing the Secrets of the Sacred Visions.
ii) The urethral aperture of the Phallus: the Weeping Eye of the Sun.
iii) The Anus: the Blind Oracle of Abomination, serving as the final repositoire of abortive congress.

Thus the Eye may be interpreted as:-
1) The Physical Vehicle of the Optical Sense.
2) The Psychical Vehicle of Sight.
3) The Projected Entities of the Sight.
4) An Opening of the Body, especially one pertaining to sexual formulae.
5) A phonetic equivalent of T.

The Phallus

The Phallus may firstly be interpreted in the literal sense as the male generative organ, and hence may be used to denote the Masculine Power as a Whole. It is subsequently used as the symbol of those aspects of Power within the Dextrality of the Great Double House:- the God, the Powers of Azoa and Sa, the Sun, the Right Hand and the Right Eye, and their embodiment as the Incarnate Sorcerer and Priest of the Gods.

The Symbol of the Phallus is the anthropomorphic corollary of the World-Tree, the Axis uniting the Zenith of Heaven with its dark twin in the Nadir of the Underworld. It is also cognate with the symbol of the Crossroads; the Phallus being the Crucifix upon which the Rose of the Kteis is exalted. The Phallus is also identified with the Black Serpent, the vehicle for the male aspect of the Ophidian Current.

The **Mouth**

The Symbol of the Mouth represents the Gateway and the Oracle of the Word. Firstly, this is to be interpreted in the literal sense, as the means of articulating the Word of the Adept via Speech; and secondly, in the psycho-sexual sense of the Ophidian Mysteries. The Mouth in the first interpretation is the Oracle of the Serpent's Tongue, which being bifidic symbolises a unity of the twin aspects of the Ophidian Current (Zoa/Azoa). By the Tongue of the Serpent, the Adept pronounces the Double-Word of Truth; that is, he perfects the phonic articulation of the Cipher and gives forth the Word thereof in the Great Double House of Heaven. He utters the Grand Ourobouric Spell of the Sacred Alphabet and thereby encircles the Universe. The Serpent's Tongue is thus the symbol of the Perfected Power of the Adept to pronounce the Arcana via the Gate of the Corporeal Mouth.

The Symbol of the Serpent's Divided Tongue also relates to the Mouth as the Arouser of the Kteis, and indeed as the Aroused Kteis Itself - both being interpreted in the manner of the Ophidian Oracle. In this interpretation the duplicity of the Mouth-symbol is explicit, representing both the Sexual and the Cephalic Oracle:-

1) The Lunar Sexual Mouth, being the Kteis, wherein the clitoris is the Tongue of the Serpent Zoa, is the Oracle of the Lunar/Sinistral Currents. It is the Gateway of the Utterance (Uterus) whose Secrets (Secretions) are the Psycho-sexual Elixirs in which the Magical Vibrations of the 'Word' are embodied and reified. The Oracular Utterances of the Ophidian Secrets concur with the lunar/menstrual cycle (see Ninth Cell formulae). The study of this sexual lore must be precisely undertaken by the individual Priestess in the light of her own predilected nature and in the light of such Knowledge offered by Our Tradition. Inasmuch as the vaginal secretions pronounce the Speech of the Moon, so too the semen of the Priest pronounces the Speech of the Sun; in this symbolic interpretation the male urethral aperture gives forth the Living Word of the Solar/Dextral Currents.

2) The Cephalic Mouth, being the literal oral orifice wherein lies the Tongue of the Serpent Azoa, is the Arouser of the Sexual Mouth. By the Twin Serpents' Kiss the Living Word of the Oracle is imbibed from the Sangreal of Witchblood, and it is thus that the True Secrets may be passed on in Silence and in Love. Yet the Mouth bringeth forth Silence as Speech and is thus the Phonic Articulator of the Sacred Alphabet and the Translator of the Oracular Elixirs of Sun and Moon.

In addition, we may give a third interpretation:-

3) The Mouth as the vehicle of the gustatory sense: the Celebrant of the Outward Feast, the Communicant of the Revealed Sacraments of Bread and Wine.

By the Fivefold Sign of the Star and the Hand,
the Door between the Self and its Otherness is mark'd;
'The Gate of the Flesh' is the Name of its Name.
I, at the Centre of the Star and the Hand,
walk without motion at the Centre of All.

By the Fourfold Name I open the Gate -
Becomest I Magick Entire.
By the Spell of the Word I encircle the Universe
with the Coils of the Triune Snake,
and upon the Serpent's scales have I written
the Incommunicable Ciphers of Self.

THE TETRAGRAMMATON OF THE GESTURES OF CONGRESS

By these Tortuous and Secret Roads of the Congressus attain unto the Mystical Heart of the High Sabbat: move not from the Place of the Cross'd Ways, yet walk its every Path. By Pure Love unto the Adored Icons, whose Bodies are those Vessels and Forms that are the Othernesses of Thee, Thine Entirety shall, in unerring devotion, equate its Alignments with the One Desire through the Grandiose Spells of Self-Enchantment. By the Perpetual Revolution of the Four Secret Letters, by the Mystickal Utterance of the Lost Word of the Flesh through the Four Arcane Gestures of the Sabbat's Super-physicality of Pleasures, Thou shalt realise as Corporeality the Ever-becoming Reality of Thine own Perfected Entity. So shall it be: the Quincunx of Sexualities reveal'd of Sethos unto the Flesh of Alogos!

The Four Gestures of Congress are the methods employed by the Adept in applying the Twin Ritual Formulae of the Agapae:- Abra-Khu-Zraa, the Solar and Ex-creative Congress, and Zsin-Niaq-Sa, the Lunar and In-creative Congress.

The so-called 'Gestures' constitute the fundamental modes by which the Adept engages in the sexual activities of the Sabbat, being the Seventh Act of the Whole Rite. The Four Methods, as given herein, are the basis of the Sabbatic Orgia and are the Tetragrammaton of the Magical Gestures, or Formulae, whereby the Four Vessels of Congress are united and are given the fullness of their interacting permutations.

The First Gesture, being that of the Perpetuity of Congress, encircles and contains the entirety of the Agapae or Sabbatic Love-Feast. It is a Supreme Act of Self-Enchantment whereby the Divine Artist ensorcels and bewitches himself by fervent conjurations, thus to witness and to participate within the Vision of the Earthly Circle as the Arena of Nature's Eternal Fornication. It is the Magical Act of binding the Primal and Universal Sexuality of Being within the Circle of Arte and within the physical body of the Sorcerer. The steps whereby this is achieved may be numerous and undertaken over great periods of time, but the actual realisation of the Arcanum is sudden and instantaneous.

Let the Sorcerer proceed from within the Sanctuary of his Contemplation to the realisation of his Whole Body as Living Sensation. This is to be attained by the sudden adoption of a Posture encapsulating the Sum Mysteries of Egress: a lightning-swift physical, emotional, or contemplative 'leap' which captures the Sensualism of Death and Ecstasy, and thus hurls the Sorcerer into the maelstrom of the Primal Fornicatrix. It is at this divine instant that the Sorcerer realises the Essential and Undifferentiated Power of his own Entity within the Wholeness of Nature. He 'walks' upon the Very Centre of the One Mystery, and his Flesh is the Proclamation of its Living Truth unto All.

The Attainment of the First Gesture may be given the necessary impetus for its realisation by the complete obsession, the One Pointed Self-Enchantment of the Divine Artist in any single facet of his Sorcery. By the complete focusing of his awareness upon any one of the Sacred Letters and at any level of their Power (especially the Emotive), he may be suddenly overcome and be drawn into the Arcanum of the First Gesture:-

The Grand Dreaming of Our Sacred Myth will merge and will be of One Identity within every State of the Sorcerer's Awareness; he shall exist within the Perpetuity of the High Sabbatic Circle, wherein the Worlds' Icons of Magick will gather about him and cast over him their Spell. To the Hand and the Eye it shall be that all Nature is made subject to this Phantasmorgoric Bewitchment, and that the Very Earth Itself is charm'd to the One Dream's seduction; and I, in the Apotheosis of the Arcanum, shall fall sway beneath the Mighty Spell of a Vast Believing, a Dream capable of Untold and Improbable Realisations!

Thus proclaimeth the Daimon to the Seeker:

*Backwards upon an Untamed Horse, ride ye unto the Sabbath of the Witches. Backwards enter the Serpent's Coil, which binds **the** First and Last.*

By the Virtue of this Arcanum the Divine Artist is endowed with immense creative energy, which he may direct into such activities as he so desires. Thereby shall he attain to such strength as is required in the rigours of the Sabbatic Ordeal.

THE SECOND GESTURE: REFLECTIVE AND ABSTRACT CONGRESS

The Second Gesture of Congress concentrates upon the use of the Magical Circle as the Mirror for those Arcana of which one has dreamt, and thus it may be defined as the projection of the Dreamt Sabbat into the Earthly Circle and Vessels of Arte. This should not be the slavish repetition of one's magical dreams, but rather the precise articulation of those Powers informing the perceived imagery of the Dreamt Vision. Thus, through an Initiated Understanding of Oneiric Vision, the Adept shall create - via the medium of Ritual and Contemplative Spell-craft - a reciprocal extensivity between the Realms of Waking and Dreaming Perception based upon the essential unity of those Powers which underlie both. By his Arte the Adept shall formulate an incarnative procedure of Rituals and Acts to reify those Powers that are veiled in the symbolic and mystical iconography of the Sabbatic Arcana.

In the Mirror of the Sun I behold myself as I made in Truth,
My Right Eye is met with Itself in Light.
In the Mirror of the Moon I behold myself as mine Otherness,
My Left Eye unto the Right is met.
Therefore is the Path of Reflectivity twain:
bifurcate like unto the Serpent's Tongue.
Yet I shall tread its Path, yea, I shall walk upon its track -
Forwards-facing and Backwards-looking, in Yesterday as in Tomorrow.
For I am the Single Glory of Today throughout all Time refracted.

I am He, the White Ape who prepareth the Way for the Bearer of the Book of Magick.
I am He who beareth the Quill and the Vessels of Ink.
I am He who mimics the Gods, their Powers to behold as Mine.

I am He, I am She, the Blackened One,
in whose Mouth are the Words, 'Zsin-niaq-Sa',
by which are declared the Rites of the Opposer.
By mine own Blasphemy I evoke the Holy Ones;
by mine Acts of Love I prepare the Grave for my Beloved.
In contrariety I bid Thee: Hearken not unto my Word!

In Dreaming of the Left Hand the instructions of the Reflective Gesture are given unto the Right Hand in Waking. Such is the manner of this Teaching that I, in dreaming of a Mystery thus - of a fair and youthful god wrought as though of living marble and of precious stone, standing upon a Temple dais, whose lips should move and impart to me the words and ways of secret rites and orison, I should in my waking hours project these phantasies and bind them unto Acts of Magick.

Firstly, that my Lovers in coming unto me should behold me as that dreamt-of divinity, and that their lips should move with those secrets of worship taught unto me; indeed that they should adore me as the Living Flesh of those Gods of whom I have dreamt.

Secondly, in coition with the Adored Vessels, of Man or of Woman consecrated as the Body Visible of mine own Cultus, I should myself utter the Words of the Sacred Orison in a backwards fashion, in sound as in sense. I will worship my dreamt-of deities through the Living Flesh of mine Othernesses - with blasphemy and with a Paeon of Opposition unto their sanctity. Thus, as in a Mirror, mine Earthly Blasphemies will be as Heavenly Exultations!

The Abstract or Reintegrative Permutation of the Second Gesture

This permutation of the Second Gesture concentrates upon the use of the physical body of the Priest/Priestess as the Mirror or Reflective Corollary of the Stellar and Subtle Body of the God and Goddess. It also treats of the reflective nature of the astral menstruum - the aethyr in which every minutiae and nuance of one's magical working is captured.

Because of the undifferentiating capacity of reflection within the astral media and subtle bodies an alchymic and transmutative procedure is necessitated in order to purify and reintegrate any unwanted effluvium and unnecessitous influences. This gestural permutation operates thus - to obtain the Purity of the Azoth at all Mediatory Points of the Sorcerer's Work.

Every Act of Congress is an Act of Re-unification.

1) The Auto-sexual application:-
Firstly formulate, or employ as dreamt, a Sigil for the Azoetic Quintessence, this being the Form of Forms and serving as the visible focus of Intent at the culmination of the Act. Secondly evoke and summon using such words and means as are given below (see 'The Adoration of the Grand Posture'), also by the Vessel of the Mouth let the Adept persist in the utterance of the mantric formulae of 'Abra-Khu-Zraa; Zsin-Niaq-Sa' until he has passed beyond twilight into the Illuminate Darkness that shines **at the Cross'd Roads.** The words of this **mantric** formula encompass

the permutations of the Vessels, Gestures and Mysteries of the Congressus, and empower the same with the Powers of Zoa and Azoa. With the Vessel of the Mouth thus ensorcelled, let the Adept proceed in auto-erotic stimulation. Let him project his desires through the medium of sexual reverie, alternating between the Willed Intent of Pure Desire and the freely associative Phantasy - thus establishing a rhythm of Belief and Non-Belief. In reverie let him seek to circumambulate the Circle of his Work's Imagery and wander throughout all the Worshipp'd Forms thereof within his Imagination.

At the instant of orgasm, focus entirely and solely upon the Sigil; cast all into its Furnace. This is cognate with the procedure of the Iconoclasm used in the Egress Rite and may also be conjoined with a Synaesthesia of all Sensation into Sexuality.

As a Serpent undulating, the True and Secret Will moves between Belief and Non-Belief, gathering impetus until, at the Gate where Phantasy and Reality meet in the orgasm, it strikes. Succumb! Let its venom beguile Thee into the Blessed Sleep of the Oracular Trance. Upon waking proceed according to that of which one has dreamt.

2) The Normative Application:-

This Formula constitutes the normative procedure of the Congressus between the Priest and the Priestess. It is the well-worn path of tradition leading unto the Grand Posture of Our Living Ekstasis: the Sacramental and Celebratory Act of Coition betwixt the God and the Goddess as embodied in the Earthly Vessels of Man and Woman. It is the Mystical Gesture of the Agapae which presently reifies within the Circle of Our Arte the Mystery of the Eternal Coitus, the Union between the Omnipresent Polarities of Being and Non-Being as it is reciprocated upon all levels of the Existent.

By virtue of its most potent ambience, which is given impetus and is reaffirmed by the all-pervading nature of its Mystery, it serves as a means to realign and unite the diverse aspects of one's magical work, magnetizing all unto the Twin Powers of Zoa and Azoa. Thus, as a Formula of Abstract Congress, it serves to reintegrate the multifarious strands of the Arte into the Prototypal Pattern of the Twain-as-One, and yet - as the Formula typifies the Constant and Eternal Nature of this Mystery - it is necessarily the Primal Arcanum of the First Gesture, that is, of the Perpetuity of the Sabbatic Orgia throughout all Entity.

The Evocation and Summoning as given below detail the Ritual Procedure of the Normative Application of the Second Gesture and that of the First Gesture in its Primary Form. It may also be used as the basis of the Sacred Orison to be recited as the Preliminary and Preparatory Act for the other Gestures and Formulae of the Congressus:-

The Adoration of the Grand Posture

By means of the Sacred Orison, wherein is hid the Very Breath of Life, stir ye up the Wine that seethes within the Graal of the High Sabbat; and with Thine Eye behold therein the Visions of the Grand Dreaming reflected from the Pure Forms of the Quintessence Azoth. With Thy Mouth vibrate the Vessels of the Aire Evoked - these being the Openings and the Secret Centres of the Body, whether of Thy Self, Thy Priest or Priestess, or of both, or even of the fetishistic representations thereof. And with Thy Hand arouse ye the same by means of Thine Arte, employing subtle passes through the sensitive atmospheres of Light and of Shadow surrounding and emanating from the Corporeal Form.

To gather the Pages of the One True Grimoire of all Magick,
to bring together the Covine of the Lost and the Forgotten Gods,
to draw together the Self-Pantheon of mine Entity - the omnipresently diffuse refractions of I - and to bind them within One Continuity of Sentience; yea, to shine forth as the First Sun;
to unite the chaotic spate arisen from the vortices of mine own pleasure;
to bind together the Blood and the Seed of Our Cultus;
to sacrifice all unto the Graal of the High Sabbat;
to cast all into the Fire of Our Circle's Heart
and to arise therefrom -
I: Alogos, the Living Word of All-as-Now.
Such are my Words of Intent! So Mote It Be!

I kneel before the Altar that is the Body of the Virgin.
I prostrate myself before She of the Unopened Flower -
She whom I must sacrifice that I, as the Child of the Gods, may be born.
Therefore do I prepare myself in Body, Psyche and Soul.
May no impurity be untransmuted to the Virginity of the Quintessence.
So Mote It Be!

I arise before the Altar that is the Body of the All-Begetting Woman.
I gaze with mine Eye 'pon the Stars of the Night-Sky mirrored within her.
With the Fivefold Word of my Flesh I exalt and adore her,
that in I all of her Children may find their Form exacted.
Over each Star that burns within her, and above each embodied point of emanation -I raise and pass my Hand in the Signs of Enchantment;

I charm the Hearths of the Elder Gods to burn brighter;
I awaken the Stars whence I am born;
I arouse Those who dwell beyond these Gates.
With my Mouth I utter their Mighty Spells, whose Sounds pronounce the Sacred Alphabet - these Words I utter, and with the Voice of Power I vibrate their starry kin.

I evoke Thee - Thou who art all the Otherness of me!
Thou whose Entirety I behold reflected within the Graal of the High Sabbat, in the Body of Woman made Divine!

In Body, Psyche and Soul, may no impurity be untransmuted unto the All-Potentiality of the Quintessence Azoth, that in I, all Powers of Our Cultus will instate their Holy Oracle upon the Earth and amid the Embodied Races of Man.
So Mote it Be!

I sacrifice myself upon the Altar;
the Body of the Witch-Queen Most Wise.
I offer myself, by the Four Vessels and by the Four Gestures, to be slain in the Arbour of Sabazius, to know the Blessed Death of the Agapae.
I pour forth mine Entirety into the Graal of Our Ancient Covenant - that the Stars of the Depths may meet with their Brethren of the Heights: Star unto Star, Arthame unto Chalice, Phallus unto Kteis.

By this Eternal Mystery,
We evoke and summon Thee, O' Ancient One of Spirit!
As the Serpent of the Secret Fire unite and bind us,
Star unto Star, Chalice unto Arthame, Kteis unto Phallus.
Be Thou the Heart of Our Blood-Oath,
O' Thou Hidden Spirit of Our Cultus.

In Body, Psyche and Soul, may naught be untransmuted unto the Absolute Form of I within the Infinities of the Existent.
May all be transmuted unto the Being Itself of the Quintessence Azoth.
So Mote It Be!

O' *Thou whom we evoke, Thou art I in Life as in Death.*
We arise! We go forth! The Adored Ones of the Sabbat's Altar,
the Mystery of Mysteries made Flesh,
the Living Temple whose Gateway lies Between.
No Gods nor Men may pass within, lest they should become as us.

I charge Thee, O' *Ye Millions-of-Forms-of-Being.*
Pass ye beyond the Veils of the Azoth,
lie ye transmuted unto the Arcanum and the I.
So Mote It Be!

THE THIRD GESTURE: MIMETIC AND THERIOMORPHIC CONGRESS, BEING CALLED ACCORDING TO ANCIENT TRADITION 'THE APE OF GOD'

The crux of this Formula lies in the Protean Nature of the Bodies of Light and of Shadow, their ability to 'ape' and take on Divine, Infernal, or Bestial Forms. It is this Mimetic Power that characterizes the Third Gesture of Congress, the Adept assuming such Forms in his Bodies of Light and of Shadow, and taking on such cognate postures in his Physical Form, as will vitalize and empower his Present State of Entity with the Primal Atavistic Powers of his own Antiquity and Futurity.

Before the Adored Icons of Thy Sorcery be Thou as a Mirror, reflective of their Forms and Qualities. Thus by assimilation Thou shalt exert their Powers as if Thine own Being were their Very Reality. Such is the Counsel of Sethos, Ward of the konostasis!

The **Transformative Application of the Third** Gesture

The first application of this Gesture is the Mastery of the Powers of Transformation, these being 'The Powers of Sah'.

> *Within Thy Present body of Flesh, O' Mortal Man, the Primal Seed of all Entity sleeps. It is the Infant Sphinx which, in arising, passeth through the Four Elements of the World. Its Spirit dwelleth in all Bodies of Substance - in the Dragon coil'd amongst the Fire of the Stars; in the Leviathon - whose Passing divides the Great Ocean's Water; in the Hawk of Gold wrought of the Sun - upon whose Wings are the Voices of the Four Winds; and in the Great Satyr of the Earth - whose cloven feet make the ground to belch forth flame and torrent, whose Horns graze the Sky and draw down the Swift Hands of the Storm.*
> *By Thine Arte, O' Mortal Man, recall the bestial propensities of Thy Carnal Ancestry, and all the Powers thereof restore unto the Safe-keeping of Thy Heart.*
>
> *Arise! Arise in Thy Multitude of Bodies -*
> *As the Ever-Becoming One, the Sphinx unto All that Is!*
> *O' Thou Flesh of mine own Present Embodiment, Thou art the Flesh of All Desire, the Transmutable One of the Quintessence Azoth!*
> *Thou art the Devil of High Sabbat.*

Let the Adept assume in his physical body a posture typifying the Beast whose Powers he desires to assimilate, and in his Bodies of Light and of Shadow likewise assume the Twin Opposing Forms of that Bestial Nature - Active and Passive.

Let his Contemplation be upon the Sigils of this Desire, that by the sensations of his Whole Entity being focus'd therein the Bestial Force shall wax strong to possess him.

Let the Sigils of the Desire recall the physical form of the Bestial Spirit, its Powers as Abstractions of Entity, the Sensations and Emotions aroused by its Nature, its affinity with the Adept in Waking as in Dreaming, and all such means of Identification as operate betwixt Summoner and Summoned.

Let the Spell, the Enchantment of Sah, be forged in the Apotheosis of Sensation resonant unto the Bestial Power invoked. Let the array of the Adept be the skin of the Beast; his ornamentation and fetishes the bones thereof. And let the Idols of his Worship be such Icons as do represent the Beast, in both form and force.

Thus be ye masked in Past States made memorable! Become ye the Ape of All that liveth, that in mimicry the Powers there-of shall once more be Thine. Yet Beware! Remember that Thou art but Mortal Man and are yet the Seed of That which Man will be!

The Transubstantiative Application of the Third Gesture

In this gestural application the essence of one's transmundane forms is transmuted through the adoption of a physical posture typifying a Divine or Infernal Power; that is, the Bodies of Light and of Shadow are caused to vibrate upon a harmoniously resonant level in their specific realms according to the magically-assumed posture of the Sorcerer's Corporeality. This facilitates the ability of the Adept to 'enter' the required strata of Being by becoming aware of his State of Entity existent upon that level and, by the transubstantive effect of the Physical Postures upon that State of Entity, to raise or lower its awareness/vibration unto the required level for the articulation of his Magical Power in that Domain.

Going forth amid the Gods in the Body of Light
Becomest I a God amongst Gods.
Unto the Purity of the Quintessence am I
Transubstantiate in mine Essence of Darkness and of Light:-

By the Focus of my Senses in the Twenty-two Nodes of the Continuum of Sensual Apotheosis the Purity of Telaesthesis is attained.

By the Focus of my Psyche in the Twenty-two Points of the Continuity of Ekstasis the Purity of Will, Desire and Belief is attained as the One Continuity of Awareness.
By the assumption of the Twenty-two Physical Postures typifying the Powers and the Principles of the Sacred Alphabet in the Flesh -

Mine own Body of Light passeth through the Forms of the Elder Gods existent within the Empyrean Abode.
Mine own Body of Shadow passeth through the Forms of the Elder Gods existent within the Infernal Abode.
Thus I go forth as a True God amid the Company of the Elect!
I walk serene amongst the clay gods of men.
I go forth in the Zenith as in the Nadir of the Aethyr.
I enter in at the Gates of the Eleven veiled Stars, neither men nor gods may hinder the Way. For I am the Cryptogram of Eternity enfleshed in the Light of the Stars and in the Darkness betwixt the Stars -
I shine forth in the Image of all the Elder Gods.

The Kinaesthetic Application of the Third Gesture

The Sacred Postures linked in the continuity of the Dance mimic the prototype of the Non-modality of Being. For in passing from Posture to Posture - from Beast to Satyr to Man to Deity, back to Beast once more - the Sorcerer mimics the cycle of his own incarnations throughout the processes of evolution and transmutation. In the Dance he symbolically passes through each facet of Life - the Self-Pantheon of the Millions-of-Forms-of-Being - and yet it is this protean fluidity of Shape-shifting which mimics the Vital Integer of Change, that is, Death. Thus in the Ekstasis of the Sacred Dance the Sorcerer achieves (via a simulation of all Temporal Existences focused in the Eternal Instant of the Circle) a Mimesis of Thanatos, an aping of Death by the Body becoming its own Totality instantaneously at the Dance's culmination.

The Sacred Dance may be seen as a ritual circumambulation undertaken by the Adept through the Self-Pantheon as sublimated to specific ritual postures, culminating in the attainment of the Supreme Metamorphic State which is Between and Beyond the Million-of-Forms-of-Being. This is the Ideal of the Sacred Dance, yet in actuality it is a preparatory act, a preliminary rehearsal for the Mimesis of Death achieved in the Seventh and Eighth Stages of the Sabbatic Rite.

The Seventh Act of the Sabbat, being the Sexual Stage of the Rite, resumes the same process as that detailed above. In the Orgiastic Ring of Carnality the Sacred Postures are once more linked in a fluidic cycle of kinaesthetic metamorphosis, and by the Whole Covine united in this Act - in the Four Gestures and by the Four Vessels of Congress - it is the Arcane method whereby the Perfected Entity of all Blessed and Wise is incarnated in the Living Word of Flesh.

By the Congressus performed at the Triple Crossroads of the Empyrean, Earthly and Infernal, we create at the Earthly Circle's Heart a vortex of superfecundatory power, a Gateway for the Incarnative Energies of Our Antiquity and Futurity of Being!

The Fourth Gesture: Abortive and Transubstantiative Congress

The Fourth Gesture is of Three Stages in its Working Procedure:-

1) Let the Initiate engage in erotic stimulation (auto-sexual or otherwise according to the Desire's nature) 'as if' orgasm were an inevitable conclusion of the act. Let his belief be this:- that with the satiation of the Carnal Desire the Wish envisaged in the accompanying sexual reverie will be reified; that is, with the absorption of Mind in the Apotheosis of Love, the Wish - which had been the preoccupation of consciousness in the sexual phantasy prior to the Apotheosis - will be made real.

Let him perform the act with firm conviction and belief in his apparent intent to achieve satiation. This denial of the truth of the act is achieved through the violent obsessiveness of Self-Enchantment.

Let the Wish be envisaged as a Sigil, as an Amulet, as a Succubous Djinn, for thus its Entity shall be given Form suitable for the medium of sexual reverie.

2) At the imminence of orgasm cease the activities of the First Stage. Turn inwards, mightily swing around the Phantasy into an Internity. Thus achieve an introversion of the Projected Wish. Deny the flesh its relief and thus provoke an inward chaos of frustrated yearning. Such chaos is caused by the Entity of the Wish internally reorganizing and seeking a new and swift release for its sexually-obsessed impetus of Desire. Thus the Entity of the Wish undergoes a transubstantiation, a metamorphosis of essence, in order to gain a state of possible reification.

(If the Fourth Gesture is not performed auto-sexually, but rather under the guidance of another, then the Witch-Queen responsible for the direction of the act must discipline the Adept should he succumb unto the temptation for carnal satisfaction. If ejaculation occurs the seed must be reabsorbed by the Adept and the process of the Fourth Gesture begun anew. Likewise fatigue must not be indulged in, nor any sentiment or emotion detrimental unto the Purity of the Rite's Intent.)

The control over the Self-Enchantment of the First Stage's 'As if' Belief and the Self-control required to abruptly cease the Phantasy and the act of stimulation is to be learnt through the rigorous disciplines of Contemplation whilst abiding in the Houses of the True Gods, that is, whilst in those Postures secretly taught in Dreaming that are harmoniously resonant unto the Azoëtic Forms within the Quintessence.

Let the Adept who has a high degree of Self-mastery, even in the very midst of turbulent obsession, proceed to repeat this Abortive and Transubstantiative Act of Congress. With each repetition of stimulation

and sudden cessation the Sigil of the Wish must remain the sole unchanged element of the Working (that is unless one is instructed in a Dream by a suitable authority that it should be changed, and one is accordingly shown the transmuted form). Thus the visible focus of the Wish is the constant and immutable nexus of the Gesture, giving the Adept a signifying point whereby he may keep control and maintain his centre of perception in the midst of Desire's tumult of metamorphoses.

Around the Sigil in Dreams and in Phantasy the Entity of the Wish, gaining greater impetus with each repetition of the Abortive Gesture, will accumulate a phantasmagoric multitude of seductive bodies, each seeking to tempt the Adept into the fulfilment of their Entity in carnal satiation. With each repetition of the Gesture the internal struggle of the desire for satiation will resound further and deeper into strata of atavistic powers and memories.

3) Upon the eventual fulfilment of the act in orgasm the Ancestral Powers are awakened in the consciousness of the Adept and are bestowed upon his Present State of Being as Powers of Transformation and Enchantment.

The culmination of the Gesture of Transubstantiative Congress may be in a further act or Gesture of Congress. Thus there may be a conjunction betwixt this Formula and that of the other Gestures.

Through the Self-Mastery of the Adept the Primaeval Entity of all Desire will be summoned and bound within his own Internity of Being. By the Sexual Daimon made deific and martyred through its own Self-overcoming impetus - like unto the Serpent devouring its own tail - the Incarnate Vessel of the Sorcerer becomes an eternal cycle of resurrections. This is focus'd through the Earthly Sabbat as a Perpetual Instant of Becoming.

The Sorcerer as the Ever-Becoming Body of the Primal Atavism is the Gateway for the Knowledge of all Witchblood's heredity. Such Wisdom, being decreed in the Apotheosis of the Agapae, is an eruptive surge of Edenic Creativity, a Potent Current of Godlike Spaciousness vitalizing those whose Entity abides at the Cross'd-Ways of the Sabbat in the One Continuity of Ekstasis.



THE SACRED POSTURES

The Preliminary Signs of Benediction, being used in the Rites of Initiation betwixt the Priest and the Priestess, or in Solitary Rites in the manner of Self-anointment with the Unguentum Sabbati:-

The Witches' Mark or Sigillum Diaboli (see also Seventh Cell Formula): this is the Sign of the Cross'd Ways X, which is bestowed in the manner of an anointment with the Devil's Salve upon the Brow, the Openings of the Body, and also upon those Points and Zones of Being resonant unto the Sacred Letters.

The Eightfold Kiss: this is the osculatory and gestural means whereby the Sign of the Cross'd Ways is bound upon the Initiate; the Sign serving as the Seal upon the Oath and visibly signifying the Benediction of the Initiator unto the Initiate. (In some lineages and modes of ritual observance the Blessings are five in number - the Hand, Eye and Secret Kiss being omitted. This bestows the Fivefold Kiss and the Pentalphic Sign.)

The Procedure of the Eightfold Kiss is as follows:-
The Blessing is recited, followed by the kiss upon the named part of the body; the bodily point is then sealed by the consecratory act of cross-signing in the manner of the Witches' Mark. (In Solitary Rites the Blessing is recited followed by the act of cross-signing upon the named part of the body.)

Blessed be the Eyes that they have seen this Day and have witnessed this act. May the Sight of the Wise be upon Thee. I kiss and cross-sign Thee: May the Blessing be!

Blessed be the Lips that they should speak Truth and utter the Word, and knowing the Power of Silence let no secret be unlawfully spoken beyond the Circle of Wise. May the Tongue of the Serpent and the Powers of the Hidden Speech of Conjuration be upon Thee. I kiss and cross-sign Thee: May the Blessing be!

Blessed be the Heart that it may enshrine the Blood of the Wise and the Secret Fire of the Ancient Ones from whence we are come. May the Ourobouros of the Agapae encircle Thee and its Passion burn eternally within Thee. I kiss and cross-sign Thee: May the Blessing be!

Blessed be the Hands that they may give forth the Signs of the Wisdom that may not be spoken. May the Twain Powers of the Upright and the Averse Pentalpha be upon Thee, bestowing Affinity unto All. I kiss and cross-sign Thee: May the Blessing be!

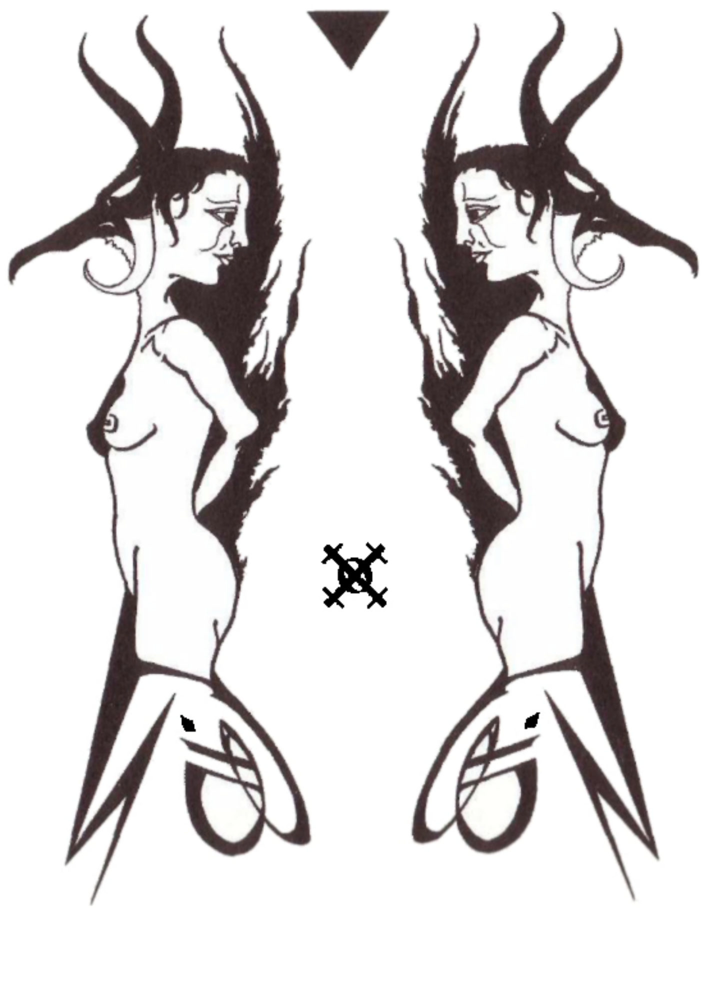
Blessed be the Womb (or Phallus), that it may preserve the Covenant of Our Ancestry, the Blood of Witchdom and the Flesh of Living Wisdom.

May the Power of the Child of Spirit live within Thee and the Fire of the Spirit flow within Thee. I kiss and cross-sign Thee: May the Blessing be!

Blessed be the Knees that they may kneel before the Altars of the Elder Gods. May the Virtues of Faith, Strength and Love be upon Thee through the Honourable Sufferance of Humility. I kiss and cross-sign Thee: May the Blessing be!

Blessed be the Feet that have brought Thee here this day and from henceforth shall lead Thee in the Paths of the Wise. I kiss and cross-sign Thee: May the Blessing be!

Whosoever shall dare the Secret Kiss upon the hindparts of the Satyr shall gain the Love of the Nymphe. (In solitary Rites this last arcanum is signified by the cross-signing of the base of the Spine.)



The Sacred Postures of the Agapae

These are the arcane bodily attitudes employed in the Sexual Arcana of the Congress Rites constituting the Seventh Act of the Sabbat. These Postures are accordingly revealed through the symbolism of Tradition and should subsequently be interpreted according to the Knowledge thereof as possessed by the Practitioner.

1. The Virgin Sacrifice: *The Virgin of Thine own Sexualities Thou shalt slay upon the Altar that is the Living Embodiment of the Adored One. This is the Mystical Sacrifice of the Virgin - to offer Thy Primal Sexual Desires and Thy First Love unto the Living Embodiment of Divinity.*

Of Old, sexual induction was a means of initiation into the Cult - the Virgin Novitiates offering themselves unto the Living Embodiments of the Goddess and the God, the Queen or King of the Sabbat. It is thus that those of Our Arte became known as the Children of the Gods; all Offspring being sired within the Precincts of the Magical Rites.

The Blood and the Seed of the Virgin Sacrifice is the libation which Thou shalt pour out upon the Fiery Heart of the Circle, and this is a Sign of Thy Love unto the Goddess and of Thy Honour unto the God, even of Thine Adoration unto the Ancient One of Spirit. It serveth as an Offering unto the Mystical Graal of the Sabbat, for in passing through the Circle's Heart the Elixir is passed unto the lips of all Blessed and Wise, even unto the Living and Dead of Our Brethren.

Know ye that the Great Sorcerer is the Child born of the Arcane and Alchymical Marriage between the Mother of Truth and the Father of Lies!

1. The Hermit: In Thy Solitary Agapae Thou shalt be as that Ancient Symbol of Creation whereby the Divine hath Union with the Hand, and the seed of that first pleasure becometh the Very Substance of all Matter. In Thy Solitary Agapae the Hand is the Arouser of the Serpent and the hire; the Opposing Hand is the Vessel of the Consummation and should thus be mark'd with the Sigils of the Spell. And as the Serpent which biteth its own tail and as the Fire which consumeth itself, Thou shalt return the Substance of Thine own Pleasure unto the Forge from whence it came.

3. As the Hag upon the Besom, as the Arch of Heaven above the Earth, as the Arch of the Underworld beneath the Earth: so shalt the Satyr and the Nymph partake in the Love of their Opposition. Arthame unto Chalice, Lance unto Grail, Phallus unto Kteis, Height unto Depth: the Phallus of the Earth shall pierce the Kteis of every Star that illumines the Heights and the Depths, and the Flame of every Star shall caress the Naked Beast of the Clay, that from their Single Love - realised in every untold way of Pleasure the Child of Spirit shall find its chosen vehicle of Flesh.

4. As the Black Dog of the Hunter upon the White Dog of the Huntress, as the Darkness of the Night embracing the Light of the Moon, so shall the Satyrs of the Earth ride upon the Fallen Flesh of the Stars.

5. With the Mouth of the Earth adore ye the Stars of Heaven and the Stars of Hell. Beneath the Triple Graal and above the Fourfold Sphinx Thou shalt entwine, O' Serpent, to obtain the Elixir that is the Living Substance of Our Arcana. The Nectar of Twelve Suns and Thirteen Moons shall anoint Thee and break forth in Thee as a Joy Immeasurable and as an Ecstasy of the Knowledge that may not be spoken. Yet, as with the Serpent's Tongue, Thou shalt utter the Living Word of Mystery!

6. As the Hermit in Solitude Thou shalt enjoy this Secret alone. Arouse Thyself not with the Hand or the Mouth, but in the midst of the Company of the Dead and with the Daimons of the Shadows. Walk ye, as upon the Storm, the Paths of Forsaken Desires, partaking in the Passions of the Lillitu, the Incubi and the Succubi, even with Thine own Shadow Thou shalt seduce the Flesh. By Will Thou shalt lay beneath the Vampyres of the Infernal Congress.

7. With Thorns and with Poisons the Body corrupt and draw close unto the Tomb. By Pain the Serpent and the Fire beguile! Walk ye the Grave's edge, hand in hand with the Children of the Vulture and the Scorpion. Caress ye the Craven Hands of Pit and of Plague. And in the Hour of Thy Fall, rise up as upon Death's Seraphic Wings of Majesty. Arise in the Pleasure of New Evil and rejoice in the New-born Virtues of Life and Death.

8. Beneath the swollen breasts of the Cow let the Black Pig suckle the Very Milk of all Creation's Sustenance. Let the Virgins wean the Hags once more to Youth! Ye Satyrs and Ye Nymphes gather 'neath the Goat-Mask'd One, even as all children 'neath the Single Sun do suckle from the First Star's Light.

9. Raise ye upon the Satyr the Black Urn of the Hag's abominable carnality: By the Eroticism of the Corpse Thou shalt obtain the Pleasures of the Eternal Youth.

With Thy Flesh assume ye the Outward Forms of Thine Inward Sensualities, embrace ye the Adored in endless specialisations of Passion; transmute each Pleasure unto the Sole and Unique Ekstasis of the Sacred **Agapae.**

The **Postures** of the Sacred **Alphabet**

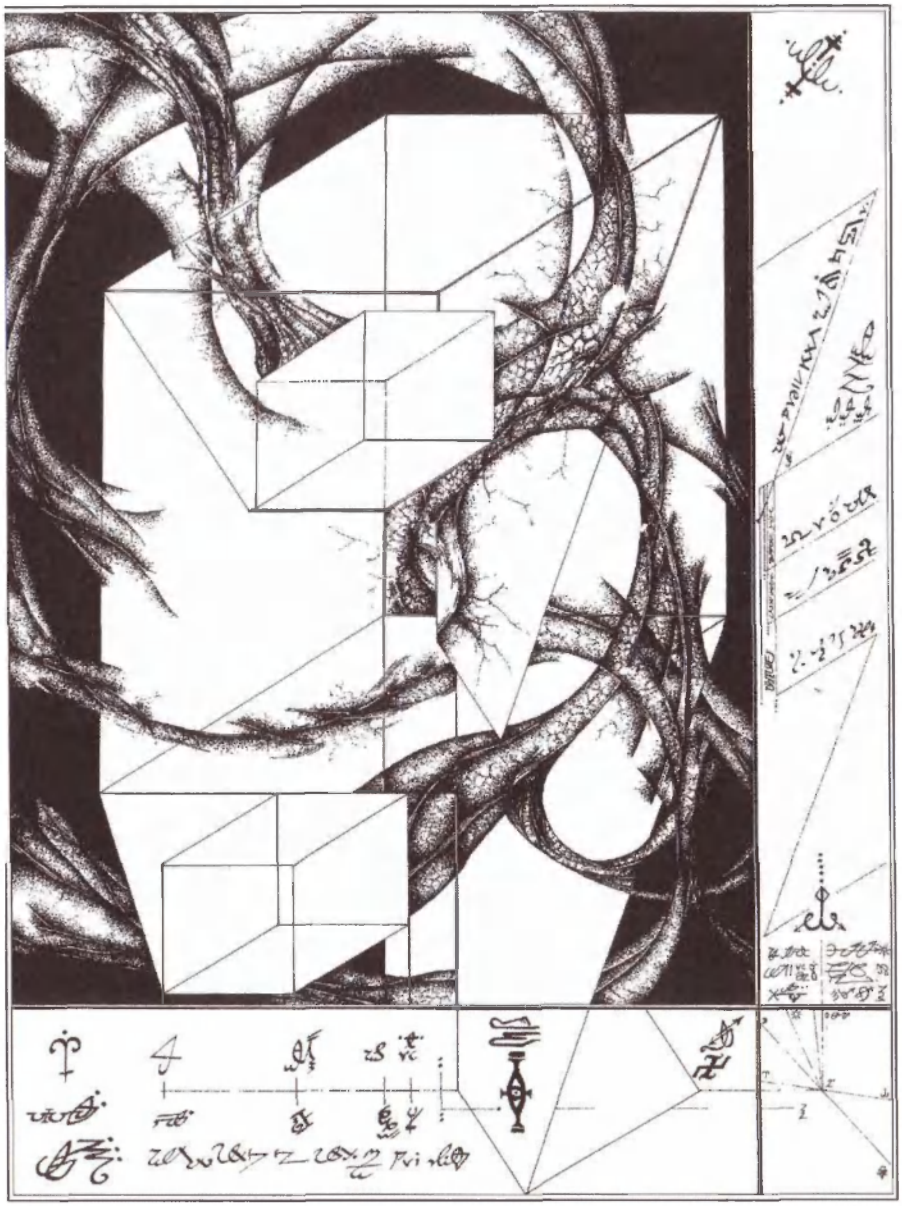
These Postures are the bodily attitudes typifying the Letters of the Sacred Alphabet, the nuances of Magical Power and the Arcana of Sigillic Wisdom. Such Postures incorporate the personal totemic and archetypal forms of the Divine Artist. They are principally learned through the Mysteries of Initiation and are revealed unto the Sorcerer through his Visions of the Sabbatic Conclaves.

By the Perfect'd Assumption of the Postures of the Gods - even of such Deities worshipp'd in Our Ancient Tradition - Thou shalt attain unto such Knowledge as is inherent within these Sacred Forms, even unto the Very Powers of the Cipher.

Let the Initiate study and perform this exercise - passing his own Form of Flesh, even of Light or of Shade - throughout the Visible Forms of those Deities beloved of his Arte. And thus, in Communion with the Powers veil'd by those God-forms, he shall discern the Postures of the Sacred Alphabet and abide there within the Houses of the Elder Gods.

I





The Conjuration of the Genii Of the Sixteenth Holy Letter

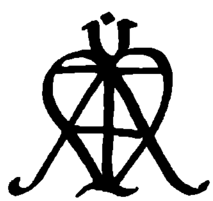


I Alogos vel Peu-Reith-Aa, To Gramma Aios Dekatos-Ektos, hear me and be ye conjured by me, be ye conjured by all of the Names of the Elder Gods.

Ye Genii of the Sixteenth Holy Letter of the Elder Script, being under the Dominion of the Fourth Hidden Star of the Azoth, and by whose Powers the Arcana of the Blood-Red Full Moon are made known and are reified in the Earthly Circle of Arte by the Kings and the Queens of the Sabbat,-
Hear me, Thou who art the Sixteenth Aspect of the One Sigil.

By the Name and the Sign of Thy Sovereign Aatic Genius, the Primal Initiating Intelligence of the Fourth Cell of the Quintessence - who hath all Power over Thy Point of Emanation and who hath all Dominion over the Star of Thy Birth - I do charge and summon Thee to appear before me as I so will and to hearken unto my calling.
By Thy Name and by the Names of Thy Name, I charge Thee!

Hail to Thee! By Thy Secret Name as it is veiled in the Conjunction of the First and the Seventh Paths of the Sigillic Wisdom:-



Hail to Thee! ALBATA - For this is Thy Secret Name!
This is the Name of She that is Our Great Mother, the Name of She whose Power is in the Fullness of the Blood-Red Moon.
Hail to Thee by this Thy Name, the First and the Secret Name of Thee, which I have dreamt in the Fourth Conclave of the Empyrean Sabbat.
Hail to Thee, in whom all Worshipped Deity hath its Height.

The Second is: 'The White Goddess hid in Darkness, the Black Goddess veiled in Light' - this is the Second Name.
Hail to Thee, who art the Bright and the Dark Faces of the Perpetuity of the Feminine equilibrated in the Bloodied Fullness of the Mother and the Moon.

The Third is: 'She in whose Left Hand is the Black Quill' - this is the Third Name.

The Fourth is: 'She in whose Right Hand is the White Quill' - this is the Fourth Name.

The Fifth is: 'She who is crown'd with the Twin Feathers of Truth' - this is the Fifth Name.

The Sixth is: 'The Lioness of the Secret Fire' - this is the Sixth Name.
Hail to Thee! Thou who art the Mighty One of the Sun's Heat!
Thou who art the Very Flame of Lust in the Flesh of all Living.

The Seventh is 'Mystery' - this is the Seventh Name.
Hail to Thee!
Thou who art Thrice Virgin, Thrice Mother, Thrice Crone.
Hail to Thee! Thou who art mine own Eternal Voluptuary,
Veil'd in the Scarlet of Ravishment, glorious in the Purple of Monarchs!

Hail to Thee! Who giveth Knowledge by the Power of the Mighty Double-Word of the Twin Horizons. Hear me, for I am the God who calls upon Thee and upon Thy Powers. Hear me, for I am the Blood-Red Hawk of Eternity slain unto the Chalice of Our Sacred Covenant.
I am He, arisen each day into the Keystone of Heaven's Arch.
I am He, fallen each night into the Centre of the World.
I am the God in the Twin Gates of the Horizon, ascending and descending from the Palaces of the Day and the Night.
I am He, the Wild Black Boar of Death, who rendeth the plains of the earth and teareth down the mountains into the dust.
Hear me, for I am the God who calls upon Thee and upon Thy Powers.

Hear me and answer unto my Word!
Ye Twenty-two Rays of the Sixteenth Holy Letter shine forth upon me - in Darkness as in Light, Now as in Eternity - Thine Arcana to enflesh!

SIGILLIC WISDOM:
APHORISTIC AND CONTEMPLATIVE FORMULAE

In the use of a single Sacred Letter the Whole Alphabet's Power is united and is drawn upon, but according to the specific nature of that Letter.

Every Apparent Form of a Sacred Letter is in truth only an application and an approximation of that Letter's True Form, for each Sacred Letter is in Itself ever transcendent of its own Visible Forms and Meanings. The Sacred Letter is an Arcanum inscrutable and unfathomable, an integral

continuum within the Current of all Magick momentarily captured and defined through the Paths of Sigillic Wisdom.

The Ancient Hieroglyphic Languages are akin to the sacred codes of Sigils in that we cannot translate their original meaning in a fully understandable manner. Distanced by Time and by Culture we may only approximate and infer their meaning through our modern poetics and learning. Concealed beneath the multitude of the Ancient Symbols there lies the Incommunicable Alphabet - each Invisible Letter expressed through myriads of visible rays like a Star in the Void: a Point of Connection known only by its Perceptible Veils of Light. Existing as both aesthetic signature delineating Beauty Itself and as communicative mnemonic signs, the Hieroglyphic Scripts are one with the Myths in which they are set as Jewels in a Crown. Their original truth is forgotten, and yet is sensed by One whose Heart and Mind holds in reverence the Godhead that is their Very Fount of Inspiration.

The Language of the Gods is most suitably understood by means of Symbols and Correspondences. It may thus be grasped by the Initiate in a manner conducive to meditative study and the contemplation of the interconnectedness of Nature's component aspects. This is the means whereby the Intellect comprehends the Symbolic Articulation of the Magical Cipher:- Whosoever is knowing of the Ritual and Contemplative Paths of Calling-forth the Occult Powers will endeavour to seek the true pronounciation of the Sacred Letters in terms of vocalization. This is most secret and dangerous, for by the Phonic Path of Rhythm, Pitch and Note the Elder Gods are called upon directly.

The Secret Tongue lies in the Knowledge of the Pure Sound, Syllabic and Tonal, resonant with the Sacred Letters. The true phonic articulation of the Sigils of Invocation and Evocation is tameless, indomitable and full of fearful passions. For it is the Voice of the Elder Gods themselves - the Birth-pangs of Stars in the Vacuous Womb of the Abyss. It is the Very Song of Creation and Destruction.

By the motion of the Existent Singularities, by the Circle-dance of the Aethyric Spheres, by the Ordinance of the Paths and by the Angles focus'd in their resonant aspects exterior and interior of mine own Form of Entity the One Sound, the phonic delineation of the Grand Sigil - refracted and having reciprocity upon all levels of the Existent, even the Orison of the Elder Gods - shall be made articulate as Sound; yea, even as the Divine Musick that is of all Nature's Composition. Reified through the Breath of Man it is the Voice of mine own calling unto Thee who art the Ancient One of Spirit.

Invoke ye the Powers of each Letter in its Primary Form - as pure phonic vibration. Concentrate solely upon each Letter in the resonant centres of the physical body. Thus shall ye behold the Entity of each Sacred Letter dwelling within Thee - personified as the Gods and the Goddesses of the Eternal Sabbat's Circle-dance. By their Postures and their Words the Arcana of each Sign shall be disclosed unto Thee, even the countless subtleties of their Meanings, Forms and Powers.

Contemplate within the Silent Zones of Ekstasis. Walk upon the Serene Point at the centre of the Self-enchanted Delirium of Pleasures. At this Position (and in this Posture) fixate the myriad Apotheoses of Sensation:- In all Feeling sense I sensing Self - in all Selves sense I; the Whole perceive fractionally and by Instants, each an Aeon of Illumination, Eternal and Immediate in Realisation.

Locate and fixate all States of Thine Awareness and Thine Entity at their single unifying intersection, that Thy Waking, Sleeping and Dreaming are as One Continuum. In Life as in Death let this Secret be fulfill'd.

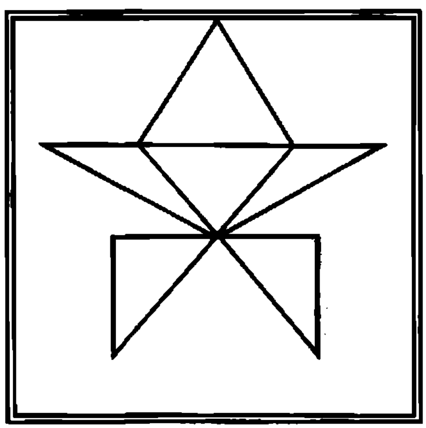
It is folly to have faith in an eternal struggle towards Perfection as this necessitates an eternal imperfection in order to perpetuate the required aspiration. Therefore realise the Circle of Arte to be the Arena wherein Time is freed from its Mundane Order. For within the Sacred Horizon there is a union of all Aeons in the Present Instant. Within this Ourobouros of Eternity reify the Myth of the Great Dreaming in Ritual and in Spell, and in the Living Flesh its Secrets embody. Thus Our Perfection is made manifest in Momentary Infinities. By Our Oath and Our Blood we infuse Time with the Spate of Our Pleasures at High Sabbat.

Of Perspective and Progression: When a magical formula is utilized the Sorcerer walks upon the Mystical Point created thereby. In repeating that formula whilst upon its Point one merely reaffirms its Power. To truly progress one must employ the Point as a Path by means of its resulting formulae - those Spells that are born of the initial formula via Dreaming.

In employing a system of traditional correspondences in reference to this Work it is wise to remember that a Sacred Letter has specific but not exclusive dominion over certain objects and entities. For example, the First Letter may signify Manifestation via Possession and yet the Twenty-Second Letter signifies Manifestation as a Whole. The Point of each Letter is omnipresent, but is best worked towards through the Subtle Complex of Paths as encoded in a system of correspondences, whether as found in Tradition or as evolved by the Individual Practitioner.

THE FORMULAE OF THE FIFTH CELL

Being the Aat of the Sixth and the Seventeenth Letters
Of the Sacred Alphabet.





The Formulae and Conjurations Of the Sixth Holy Letter

The Formula XHNAP (XENAR)



Every Star Within is the Seed of a Star Without. Unto every Point of the Stellar Fire there is an inchoate sigillic form within the interior mind-space of the Sorcerer. These latent sigillic structures in turn illuminate the foci of the Stellar Fire within the physical body.

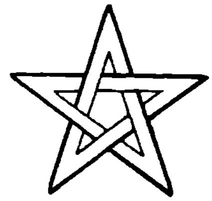
By the Perfect Alignment of the five senses of the physical body - each sense in its apotheosis - the Sign of the Fivefold Star or Pentagram is formed within the introspective Void of Contemplation, that is, within the Divine Imagination. Thereby the Secret Fivefold Word or Pentagrammaton of the Flesh is uttered; this utterence being the subtle vibration of the body's psycho-sexual centres in resonance with the Magical Current invoked by the specific form of the Inner Star - the Mindful Focus of Summoning irradiating within the Sensorial Matrix of Imagination.

At the Heart of the Star Within the Sigils of Invocation and Evocation are held in focus by the lines and angles of the Pentalphic Sign. It is thus that the Living Tradition of the Sorcerer has bound the Circle of Arte in the Fivefold Sign of the Pentagram, that all Power raised therein is aligned by the Sacred Geometry of the Ever-Dawning Star and is concentrated unto the Central Point: the Axis of the Rite and the Arcanum I.

In practise the True Signs of Power, although seemingly of your own invention, are facets of the vast and latent complex of the One Sigil that have become illuminated with their resonant energies. The True Signs of Power are resurgent linear graphs of an Eternal Nature: Naught is learnt, but All may be remembered. From the Single Occult Truth of I all Sacred Knowledge is received.



I: Alogos Xenar,
the Root of the Fivefold Sign of the One Star,
the Formulae of the Reciprocity between the One Star and all Points within the Aires of the Existent.



By the Name "Xenar" I charge Thee, who art the Entity and Energy of the Reciprocation between the Limitless Circumference and the Iota of each State of Being.
In the Consciousness of Thee is the recapitulation of the facet within the Whole. Thine is the Law of Identity and Affinity between the Sidereal, Noumenal and Physical Nodes of the Grand Linear Graph of the Azoetic Grammar of Magick.

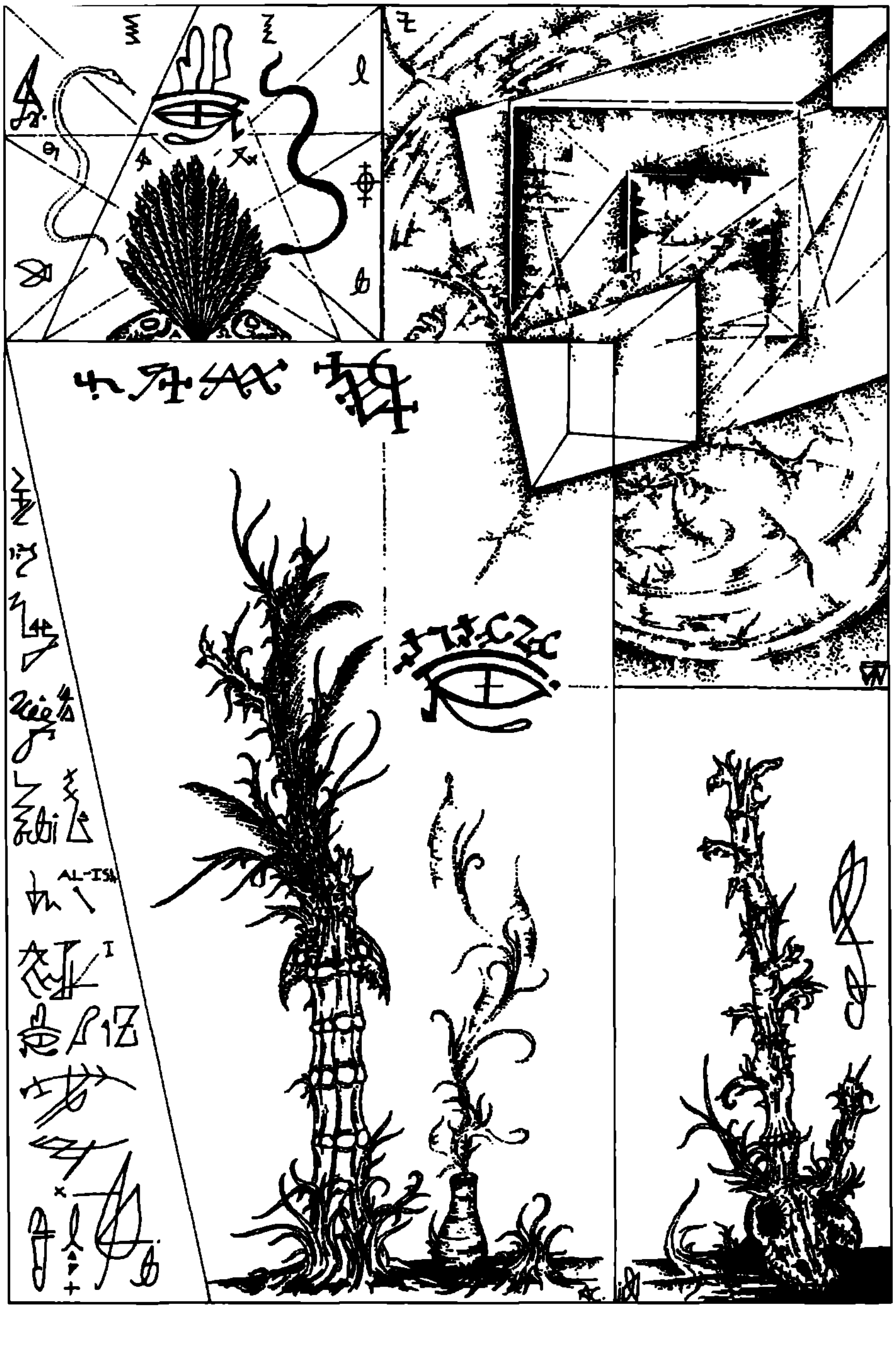
By Thy Word, pronounced at a chosen intersection of the Pathways, the Point of Intent hath instant affinity with the Primal Monad - with its Star in Heaven and with its Star Within.
By Thine Utterance, Thy phonic vibration at the Point of Ingress, the Rays of Thy Pentagrammatic Sign are extended unto all Points co-relative unto the Primary Place of Summoning.

By Thy Sacred Geometry the Star in its height and the Star in its depth are united. Betwixt all Points of Affinity there is a simultaneity of function as the Portal of the Summoned Power. Thus the Flame of the Spirit burns with equal strength in its Star and in its Sigil, in its focus within the Mind - the Noumena of the Formulae - as in its Visualised Object of Contemplation within the Imagination, in its Celestial Sphere as in its psycho-sexual centre within the Flesh of the Sorcerer: The Fire of the Spirit illuminates All with a Single Flame!

By Thy Word is attained the swiftness of affinity and the swiftness of calling. The five senses become as One Sense, immediate to their sum direction. Five rays towards the the Sixth shall tend and therein obtain the Telaesthetic Sense of I.

By Thy Name spoken, and by the Fivefold Sign of the Outstretched and Rais'd Hand, the Four Cornerstones of the Universe are drawn nigh and are placed at the Watchtowers of the Circle.

So Mote It Be!


AL-ISH
I

THE PENTAGRAMMATON OF THE SENSES:
THE FIVE BASIC PATHS OF MEDIATION

Between the Divine Artist and the Object of his Artistry, between the Point of the Summoner and Point of the Summoned, there are myriad Paths of Connection and Mediation. It is by such Paths that all Dual Aspects are aligned to permit the manifestation of the Summoned in the Point of the Summoner. Although these Paths of Mediation are numerous and are of many subtle nuances, they are all necessitously mediated in themselves through the senses of the Summoner's own state of Entity, that is, through the Pentagrammaton of the Flesh. There are, therefore, five basic Paths of Mediation.

O' *Thou Macrocosm of the Pentagrammaton,*
who art mirror'd in the Micrcosm of the Hand.
O' Thou whose Entity hath its Sigil in the Star of Xenar -
Thy spell I utter, in the Tongue Mundane as in the Elder Script of the Gods - that Thy Powers may be summoned in the Fivefold Mystical Word of Living Flesh: the Word whose Letters are the Senses Five, whose pronounciation is revealed through the myriad sensorial conjunctions and permutations, and by whom all Worlds are born.

O' *Worlds Innumerable!*
Thou art made manifest by the Permutations of the Letters and by the Permutations of the Pentalphic Angles; yea, by the Very Gestures of mine own Hand Thou art brought forth to the Eye of mine I!

O' *Thou Star, whose heart is One beyond the Five!*
O' *Thou who art the Entity of all Perception!*
Be Thou in mine own senses perfectly aligned - that mine Eye may go forth and have Sight wheresoever I should desire, and that my Hand may reach forth beyond the Horizon of mine Earth-bound Form and Circumstance.

THE FIRST LETTER OF THE PENTAGRAMMATON, BEING THE OPTICAL PATH OF MEDIATION.

The Optical Path of Mediation between the Summoner and the Summoned is the Sense of Sight. It is attributed to the lower right-hand angle of the Upright Pentalphic Sign and to the smallest finger of the Hand.

All that is visible and perceptible unto the Eyes of the Sorcerer, and by an immediate association of Form and Appearance joineth him unto the Invisible Object of his Arte - such doth fall within the Domain of the First Pentagrammatic Letter. Also such sights and visions as do inspire the Sorcerer to the labours of his work, and do invigorate him with passions and with pleasures through the virtue of his Eyes, likewise do they fall within the Domain of the Optical Path.

It is important for the Practitioner of the Arte to understand the need for this Path to be strengthened, since it is the swiftest sensory path of connection between the Summoner and the Invisible Point of his Conjurations. Therefore consider wisely and select the site of Thy Worship for both its beauty and its desolation. Likewise consider ye the Forms and Appearances of the site's ornamentation and construction; consider ye such sympathies as exist between colours, powers and emotions. And also take good heed of Images, Effigies, Signs, Sigils, Banners, Fetish-objects, Robes and Weaponry. Let all such requisites of the Arte be of a Form most striking and fascinating, quick to bind the Eye with awe.

THE SECOND LETTER OF THE PENTAGRAMMATON, BEING THE GUSTATORY PATH OF MEDIATION.

The Gustatory Path of Mediation between the Summoner and the Summoned is the Sense of Taste. It is attributed to the upper right-hand angle of the Upright Pentalphic Sign and to the ring finger of the Hand.

All substances stimulating unto this sense, all foods and wines consecrated as Sacraments unto the Gods, all elixirs of sensualism, even the heavy incense that invades the mouth - all such things do fall within the Domain of the Second Pentagrammatic Letter.

In strengthening this Path of Connection let the Sorcerer feast upon such rare fancies as pleaseth him. Let him taste of fine and exotic foods for the sustenance of his flesh and for the pleasure of his Gods, for do They not eat of the essence and Man of the substance. And for the Spirits of his Wrath and Ire, let him taste of bitter wines and nigh-poisonous herbs. For such will arouse in him yet more of the Warrior's Spirit. Furthermore, let each experiment and devise such feasts as are fitting unto each nuance of Our Worship.

THE THIRD LETTER OF THE PENTAGRAMMATON, BEING THE AURAL PATH OF MEDIATION.

The Aural Path of Mediation between the Summoner and the Summoned is the Sense of Hearing. It is attributed to the uppermost angle of the Upright Pentalphic Sign and to the index finger of the Hand.

All that is heard and is perceptible unto the ears of the Sorcerer, and by the power of its sound arouseth in him those feelings and passions resonant unto the Object of his Conjurations - all such sounds do fall within the Domain of the Third Pentagrammatic Letter.

This Path is perhaps the most arduous and difficult to tread, since it is perhaps the most refined and subtle of the Paths of Mediation. For each Power of the Sorcerer's Conjuration hath a specific phonic vibration, a pitch and a tone with which it hath an especial sympathy; and thus it must fall to the Divine Artistry of the Sorcerer to devise such means as will articulate this Complex Rhythmogrammatic Web of Phonic Nuance in a manner germane unto the circumstance of the Earthly Circle.

By the Bell and the Horn let him announce the Summons whereby the Gods are bade to listen. By the Voice let him pronounce the Words of Power which exalt his own heart and call forth the Summoned with Petition and Adjuration, ever availing himself of such Poetic Invocations as are pleasing to Man and the Gods alike. By the Drum and the Rattle let him articulate the Rhythmo-sigillic Paths whereupon his words go forth unto their Object, and upon whose returning echo the Summoned Ones walk forth into the Earthly Circle.

Therefore seek ye to master the Voice of Magistry, whose Power hath scope from the nigh-silent whisper unto the Paeon-shout of Command, whose Language encompasseth the Mundane Tongues of the Earth and reacheth unto the Barbarous Grandiloquies of the Gods' own speech!

THE FOURTH LETTER OF THE PENTAGRAMMATON, BEING THE OLFACTORY PATH OF MEDIATION

The Olfactory Path of Mediation between the Summoner and the Summoned is the Sense of Smell. It is attributed to the upper left-hand angle of the Upright Pentalphic Sign and to the forefinger of the Hand.

All such scents and perfumes, whether they be sweet, bitter, harsh or subtle, such as provoke the Heart to remembrance and to ferocity of passion - such do fall within the Domain of the Fourth Pentagrammatic Letter.

The Fourth Path of Mediation, in so much as it concerns the Divine Artist, deals with the unique relationship between memories, emotions and specific olfactory stimuli. For is it not so, that a certain smell may invoke an image or a memory buried deep within the mind, and so overcome Thee with the nostalgic re-emergence of emotions. This being so, let the Sorcerer

concern himself with discovering those scents which co-relate unto the Apotheoses of Sensation and thus link him swiftly unto the emotive nodes of the Continuity of Ekstasis. Thereby he may quickly arouse himself by specific perfumes and incense to intense emotive states, which are most conducive unto the charging of sigils and to that elevated pitch of awareness necessary for the success of his conjurations.

THE FIFTH LETTER OF THE PENTAGRAMMATON, BEING THE TACTILE PATH OF MEDIATION

The Tactile Path of Mediation between the Summoner and the Summoned is the Sense of Touch. It is attributed to the lower left-hand angle of the Upright Pentalphic Sign and to the thumb of the Hand.

Within the context of the Sabbatic Mysteries, especially those of the Agapae, the Fifth Path of Mediation mainly concerns the sexual contact between those engaged in the Gestures and Postures of Congress. This contact is not simply the physicality involved in the various modes of coition, but also applies to those subtle magnetic passes of the Hand over the Body of Flesh serving as the Visible Image of Worship; such passes being used to arouse and stimulate the Subtle Bodies of Shadow and Light.

The Fifth Path also concerns the physical contact between the Sorcerer and the very Earth upon which he walks, for such is the Key unto the Faith beneath the Wanderer's heels. It concerns the Power raised by the simple votive acts of touching and anointing the Effigies of Worship, and the embrace of all such Images and Requisites of Arte whose venerative intimacy with the Hand is most necessary to the Communion of the Invisible with the Visible.

THE UNIFYING PATH OF MEDIATION: TELAESTHESIS

The Telaesthetic Path of Mediation between the Summoner and the Summoned is the Sense which unifies and yet moves between and beyond the Five Senses of Corporeality. It it attributed to the Central Point of the Upright and Averse Pentalphic Sign and to the Palm of the Hand. The Telaesthetic Path is the Arcanum realised through the Contemplation of the Sacred Principles of Aesthesis.



A SPELL FOR THE PERMUTATIONS OF THE HAND AND THE STAR

By Custom of Lore,
I emanate the Essence of the Lightbearer's Star:
Upright from the Rais'd Dextral Hand;
Averse from the Rais'd Sinistral Hand.

By the Mind Self-Knowing, I pass beyond the Veil;
Mine is the Lore reveal'd from within the Deed.

I meet Hand-unto-Hand with the Wards of the Gates
By the Eight Modalites of the Hand-cast Pentalpha,
Yea, by the Upright Sinistral and Dextral,
Palms Outward and In-turn'd;
By Down-turn'd Dextral and Sinistral,
Palms Within and turn'd Without.
By Element, Sense, and the Cipher of the Digits,
I emanate, permutate, and integrate the Arcana,
Thus to meet, Hand-up on-Hand,
in Unison and by Oath-bound Affinities,
Summoner unto Summoned.

By Hands Clasp'd and Back-to-Back,
By Spirit and Flesh in Grasp and Salute,
Well-met are We in the Word of One.

FORMULAE OF THE SEVENTEENTH HOLY LETTER THE ICONOSTASIS OF THE CURSE

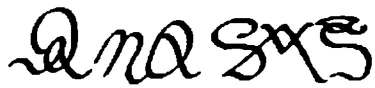


"Ēnemy" is my Name of Summoning,
yet not in any Tongue of Man.
Worship me with anger, not one against another but solely unto me!
Anoint ye mine Effigy with the Seed of Thy Hatred.
Before me offer the Seeming Death of mine Image.
The Murdered are blest of me,
for that end I desire yet may never attain.
The Murderers are accursed of me,
for they show hatred unto another but I.
Defiance is my Pathway, and Rebellion against aught that bindeth the Spirit of my Power. My Knowledge is the Lie within Silence.
Whosoever sacrificeth Love unto me will be cast out in my Name!
"Enemy" is my Name of Summoning, yet not in any Tongue of Man.

CONJURATION OF THE GENII OF THE SEVENTEENTH HOLY LETTER

Hear me and come unto me,
Genii of the Seventeenth Letter of the Elder Script!
Hear me and be ye conjured by me, be ye conjured by Alogos vel I.
Be ye conjured by all the names of the Elder Gods.
Hear me and come unto me, be ye manifest before me and be ye aligned unto my Purposes. Attend and bear witness unto the Designs of my Cunning, whether they be known or secret, hidden or revealed.

By the Name and the Sign of Thy Sovereign Aatic Genius - who hath all Power over Thy Point of Emanation and who hath all Dominion over the Star of Thy Birth - I summon Thee. By Thy Name and the Names of Thy Name, I charge Thee!

 ***This is Thy First Name.***

The Second is: 'Enemy. Not in any Tongue of Man, yet in all Hearts - Abomination'. This is the Second Name.

The Third is: 'Nail-pierc'd Effigy'. This is the Third Name.

The Fourth is: 'She who is secretly worshipped in cursing. He who is adored in the Apotheosis of Wrath'. This is the Fourth Name.

The Fifth is: 'Whisperer! Who tempteth Man to take his own life'. This is the Fifth Name.

The Sixth is: 'Black Scorpion in the Ring of Flame'. This is the Sixth Name.

The Seventh is Secret: 

The Eighth is: 'Blessing in Cursing'. This the Eighth Name.

The Ninth is: 'Goddess, the Sight of whose Face causeth Death'. This is the Ninth Name.

The Tenth is: 'God, whose Left Hand is the Touch of Contagion and whose Right Hand is Deliverance'. This is the Tenth Name.

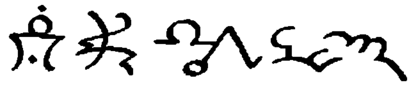
The Eleventh is: 'Opposer! Backwards-Facer'. This is the Eleventh Name.

The Twelfth is: 'Drinker of the Blood of Life'. This is the Twelfth Name.

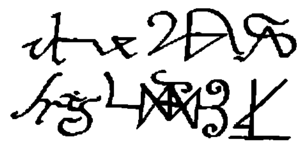
The Thirteenth is: 'The Sword that cleaveth the Horizon in Twain'. This is the Thirteenth Name.

Hear me, O` Whispering One,
Come unto me,

For this is Thy First Name
and Thy Last Name.



Hear me by the Sigils of Thy Power: which I have reified through the Fifth, Sixth and Seventh Paths of Sigillic Wisdom. Hear me, for I charge Thee and summon Thee.



Thou who art adored in bane and in the poison of treachery,
receive Thou the Curses which mine Enemies have sent to plague me;
receive ye such Enmity as the Offering of my Devotion.
Unto my Purposes all Evils realign.
Watch Thou over me and be Thou as the Guardian of my Temple,
that I need not fear the encroaching of my foes.
And I, in the hatred of the Enemy, shall have no thought of them, hut rather of Thee - that Thou shalt avenge me with Might and with Unending Terror.

I will raise up an Image of Thee wrought as an Iconostasis of Aversion; the Death of Nature shall be Thy Visible Glory.

I will pierce Thee with nails and with thorns, as I would have Thee pierce mine Enemy with the Swords of Thy Wrath. I will prepare myself before Thee, I will summon Thee as I stand before Thine Image, I will come unto Thee as a Warrior caparisoned as for battle.

I will utter Words of Power before Thee. I will anoint Thee with the blood of my wounds and with the blood of the sacrifice, for thus Thou shalt drink the Life-blood of my Foes.

I will raise Thee up in the fiery whirlwinds of my hatred and anger, as I would have Thee cast down mine enemies into the Burning Cauldron of Thy Stomach. For All that seek to obstruct me in the True Way of Sorcery shall be Thy Feast.

Hear me, Thou Genii of the Seventh Holy Letter of the Elder Script!
Thou Emanated One of the Fifth Hidden Star of the Azoth!
Be ye conjured before me as I so will.

Thus spake Sethos, so saith I: The Honourable Curse carries the Blessing of Suffering's Tuition.

A CONJURATION OF THE OPPOSER

(ATTRIBUTED TO THE 17th LETTER, YET ALSO SERVING AS A PRELIMINARY To THE SEVENTH CELL FORMULAE OF THE INFERNAL SABBAT)

I: Alogos Iuitbepa, the Opposer!
In whom is the Sinistrality of the Negatively Existent.

I am He who goeth forth Backwards-Between,
Whose Shadow eclipseth the Very Face of Nature.
I am the Invisible Form of He
Whose Mask is the Black Man of the Sabbat.

I stand aligned to and yet beyond the Point of the Cross'd Roads.
Within mine Entity is the Paradox of Death's Dying.
" The Beyondness-Between of the Eleven Aats"
is *the Name of my Name.*

That Most Black Dye of the Vacuous Places, the blood suck'd from the wounds between the Stars, such Poisons as are born from the Dragon's Mouth, such will serve as the Ink of the Quill, wherewith I shall write the Spells of my Heart...

AN ANNUNCIATION OF THE INFERNAL SABBAT

By the Besom and the Bough the Burial-ground is swept in preparation for the Rite of Opposition.
By the Knotted Rope the Circle's Form is made,
for the Rope is the Witches' Ladder whereby the Dead may rise.
By the Black Water of the Moon,
by the Black Earth of the Grave,
by the Black Fire of the Spirit,
the Circle is cast and cleansed to my Pleasure.
By the Sign of the Averse Pentagram traced in the Quarters of the Horizon the Cornerstones of the Underworld arise and stand guard about the Earthly Site of Worship.
By the Sabbat's Circle-chant, walked in the Path against the Sun and the Moon; by the Words of the Spell, spoken to the West at Dawn and to East at Dusk; by the Words of Power uttered towards that Place where pointeth the Shadow of mine own Hand, I summon and decree the Infernal Sabbat within the Earthly Circle of Our Holy Arte.

THE SEVENFOLD CURSE, BEING A SPELL OF THE SO-CALL'D 'BLACK FAST'

O' *Thou Enemy of my Heart and Blood!*
Thou Accursed One! Most vile Creature of Falsehood and Profanity!
As I burn the Image of Thee, so Thou art burnt.
As I drink not, so Thou art seven times thirstier.
As I eat not, so Thou art seven times hungrier
As I hold my breath, so Thou art a-gasping for life.
As I hunger, so Thou art a-starving and a-begging.
As I fall to sleep, so Thou art fallen to Death.
As I awaken, so Thy soul riseth to do my bidding.
O' Thou Enemy of my Heart and Blood,
seven times accursed art Thou.
The Curse of the Black Fast is upon Thee,
bound by the Cord knotted with Death.
The Curse of the Eye is upon Thee,
neither Charm nor Penitence shall avail Thee of auught.
O' *Thou Enemy of my Heart and Blood, 'til Thou art no more than dust blown by my breath - Accursed Be! Accursed Be! Accursed Be!*

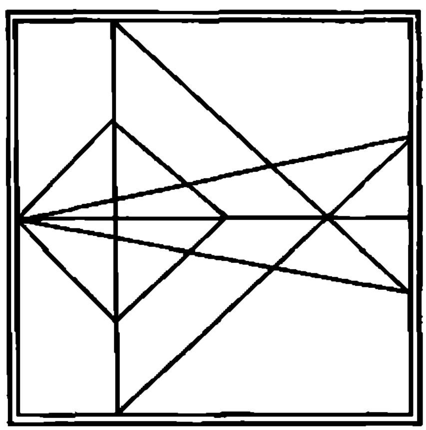
A PRELIMINARY SPELL FOR THE CALLING FORTH OF THE MIGHTY DEAD

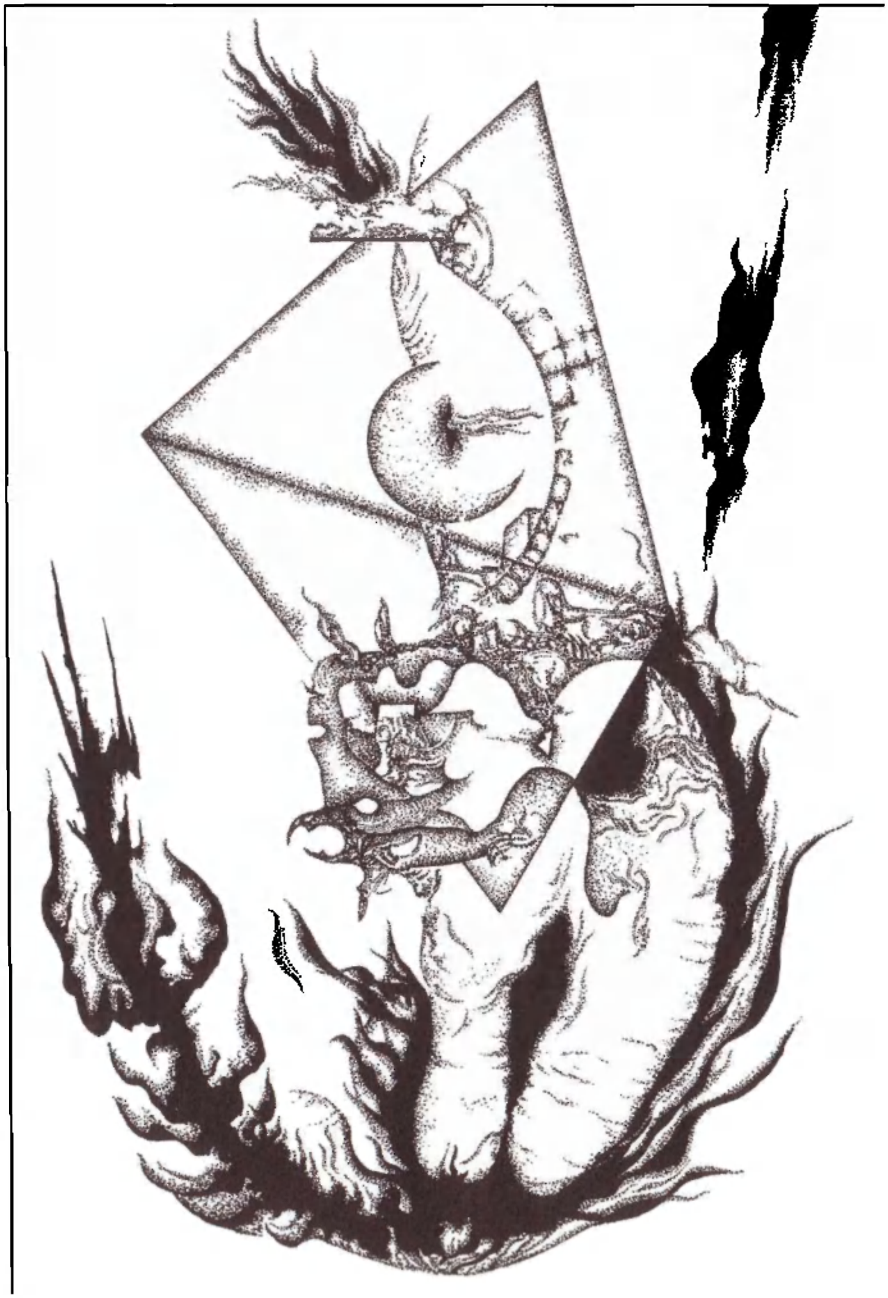
All Ye Spirits of the Mighty Dead!
Ye Named Spirits of mine own Heart's Ancestry!
Hearken unto this, the Spell of Thy Return!
Come forth to guard and to help me in these Enchantments,
these Charms of Our One Sacred Flesh and Blood.
O' Come ye forth in Thine once earthly likeness, that I may see and know you once more; and as I name you, so I bid you to appear.
May the Blessing be upon Thine Eye as upon mine own Eye, that together we may possess the Vision of Our Ancestry and Futurity.

So Mote It Be!

THE FORMULAE OF THE SIXTH CELL

Being the Aat of the Seventh and the Eighteenth Letters Of the Sacred Alphabet





Brother and Sister born of the Left Eye,
Sister and Brother born of the Right Eye.
O' *Spirit of the Double Will, Twins Divine and Androgyne,*
I invoke Thee!

Brother to Brother as Sister to Sister, Sister to Brother as Brother to Sister-
Knowing all facets of union, yet each Self remaining separate and distinct;
Thus the Syzygy between those that pleasure and those in whom their pleasure lies.
O' *Spirit of the Double Will, Twins Divine and Androgyne,*
I evoke Thee!

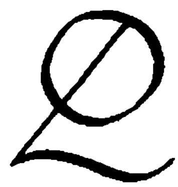
Eye divided betwixt Sight and the Greater Vision,
Hand divided betwixt Sensations!
O' *Serpent-soul of the Divided Tongue,*
that entereth between the Ways,
that uttereth Speech between Sound and Word,
between Silence and Echoes!
O' *Spirit of the Double Will, Twins Divine and Androgyne,*
I invoke Thee!

O' *Void cleft in twain! O' Great Double House!*
Thy Darkness is my couch of ebony,
whereupon to chance rare pleasures and to dream!
Thy Brightness is my Virgin Parchment of the Day.
The Fissure is my Pathway: walk I upon the Lightning-bolt.
O' Black Quill of my Sinistrality, White Quill of my Dextrality,
Write Thou the Twin Alphabets: the Mighty Double Word of Truth!

O Void cleft in twain! Shewstone of Time, resurgent and refluent!
Oracle reboant of the Dual Logos! Thy Fissure is my Pathway -
Oblique unto the Lines, Parallel unto the Points.
O' *Quill of Many Colours! Feather Brightest of the Peacock's Plume -*
that traceth the Silence of the Alogos,
Thou art held by the One Hand, bearing the Sign of the Ever-Open Eye!
Draw ye the Azoetic Icons, the Effigies of Secret Contemplation.

O' *Pathway! Thou Gate Between!*
Thou Tortuous Bolt of Spirit,
Thou Crevasse of the Moment!
Thou Spider-strand, whereupon to dance,
To leap and dare the Non-Integral Spaces.
O' Spirit of the Double Will, Virgin and Hermaphrodite,
We evoke Thee!
O' Millions-of-Forms-of- Being, unto I be ye aligned.

THE FORMULAE AND CONJURATIONS OF THE SEVENTH HOLY LETTER



I: Alogos vel Zsa-Ym, To Gramma Aios Hebdomas, Genii of the Seventh Holy Letter of the Elder Script, Being under the Dominion of the Sixth Hidden Star of the Azoth, and by whose Powers the Arcanum of uniting the Elixirs of the Sun and the Moon exterior unto their Physical Forms - as Priest and Priestess - is realised and reified within the Earthly Circle of Arte.

Know ye that within the Arcana of the Congressus as extant in the Second Cell, where Abra-Khu-Zraa is the Solar/Active Formula of Creation and Zsin-Niaq-Sa is the Lunar/Passive Formula of In-Creation, the Medium of the Azoth, as concentrated in the psycho-sexual currents and fluids, is manipulated and controlled within the physical bodies of the participating initiates. Within the Arcana of the Sixth Cell it is similarly manipulated and controlled, but through an exteriorization of the sexual polarities - Male and Female - via the fetishes and effigies of the Twain Powers.

Here, within the Sixth Conclave of the Sabbatic Mysteries, this Arcanum is revealed via two principal vehicles:-
1)The Female Effigy, being an urn or long-necked vase suitable to serve as a surrogate kteis and womb, and
2)The Male Effigy, being a stone phallus suitable to serve as an artificial means of penetrating/fertilizing the kteis-urn.

FORMULA OF THE VOID-HEART'D HEXALPHA

I, Alogos  *Sut-Ahkti Marrassa = RA-SUT-KHM-I.*

Hear me and bear witness unto these
Thy Conjurations and Sacred Formulae.
Hear me and be ye conjured by Alogos vel I,
be ye conjured by all of the Names of the Elder Gods.

Hear me, Thou who art the Seventh Aspect of the One Sigil!
Thou who art the Genii of the Twenty-two Rays
of the Seventh Holy Letter!
I, who am the Earthly Image of Thy True Forms within the Azoth;
I, who am the Circle that bindeth the Quintessence,
*I do **call, arouse and** summon **Thee.***

For Thou dost stand upon the Twain Horizons!
Thou dost unite the Signs △ and ▽
in the Sigil of the Sabbatic Hexalpha.
Thou dost beget the Star of the Divine Telaesthesis and Ekstasis,
that flowereth from the Signs ⛧ and ⛤,
and which is emanated from the Perfect'd Alignment
of the Five Senses of Our Mortal Flesh.
Come forth and here impart Thine Arcanum!
Void-heart'd Image of Star Hexalpha!

OF THE TWIN VESSELS, BEING THE CONGRESSUS FORMULAE OF THE SEVENTH LETTER

In the Rites and Formulae of Congress it is most fittting that the Divine Artist engage himself with such Bodies as are of an Eternal Virgin Purity, and this objective he may obtain through the Four Gestures of Desire's Transmutation. Yet should he be lacking in suitable partners for the accomplishment of the Agapae, and should he have grown weary of coupling with the Phantoms of the Air and the Revenants of Habit-favour'd Corporeality, then it is unto this Formula - the Arcanum of the Twin Vessels - that he should turn.

Of Old, enchantments such as that of the Twin Vessels were employed by Covines intent upon uniting their collective wishes and beliefs in an astral form imminent unto its Incarnation within a Child of Flesh. Likewise a solitary practitioner of the Arte may employ this formula to engender the Children of his Adoration and Desire by a means other than that of a Mortal Womb; for herein is the Arcanum of uniting the Sun and the Moon via the mediation of the Sacred Fetishes: the Ever-Virgin Vessel and the Vessel of the Stone God.

Whosoever hath sufficent wisdom should combine the Enchantment of the Twin Vessels with the Formulae of the Four Sexual Gestures. (See Fourth Cell)

1) Let the Divine Artist fashion an urn or long-necked vessel of such materials as he feels are most suitable for the purposes of this Sorcery. The Vessel must be so fashioned as to serve as a simulacra of the Kteis and be of a sufficient dimension to accommodate the Phallus in a mimetic act of coition.

The Vessel is a fetish-point of alignment unifying the Formulae of Congress and Egress. Its construction and ornamentation should express this according to the Aesthetic Dictates of the Sorcerer and the Famulus.

2) Having constructed the Vessel of the Virgin it is necessary that it should be consecrated and kept pure in readiness for the time of its use. The most suitable invocation to be used in this matter is that of the Fourteenth Holy Letter; this should also be accompanied by an Anointing of the Vessel by the Triple Elixir of the Third Holy Letter, and by the Blessings of Orientation unto the Quarters and the Cross-signing with the Sorcerer's own blood (See Second Cell). These Practices should suffice to consecrate the Vessel unto the Virgin Goddess and to the Powers of the Lunar-Sinistral Current. Further consecrations should follow according to the specific applications and aims of the formula.

Having fulfilled the Preparation, Dedication and Consecration of the Vessel it should be kept in a place of darkness away from all sunlight. It should be exposed solely to the light of the Moon, and only then in the appointed times of veneration when all Instruments and Fetishes sacred unto the Moon are cleansed within its light (see The Times of the Covine).

3) The Working Procedure: Upon the first day of the Waxing Moon the Sigil of the Invoked One, or the Chosen Desire, is to be placed within the Vessel as though into the fertile womb of the Earth Itself. The Vessel is then ready for the Act of Congress.

The Physical Act of Coitus should be simultaneous with the Psychical Act of ensorcelling the Desire, the latter being accomplished through a concentrated and obsessive sexual phantasy whilst focusing upon the Sigil and its corresponding imagery. The Sorcerer shall undertake this Psychical Act using various formulae: the Means of Self-Enchantment, the Apotheoses of Sensation, and the Spells of the Sexual Daimon or Lillitu (for the latter see The Ninth Cell). During the intense contemplative state of sexual phantasy it is also pertinent for the Sorcerer to reify the Desire through a concentration upon its corresponding iconography within the context of each of the Four Gestures of the Agapae.

The Charm of the Vessel

O' Thou Brazen Vessel, in whom all Legions of Spirits are convoked to minister unto the building of the Royal Temple.

O' Thou Brazen Vessel, in whom the Seed of mine own Blessed Venery is spent upon the Egg - from whence all Worlds are born.

O' Thou Vessel of Seven Metals blent - Thou art the Kteis of every , Woman, the Mouth of every Oracle of Truth.

O' Thou Vessel in whom all things transmute - Thou art the Black Well of Sodom and the Day-bright Cauldron of Rebirth.

Thou art buried at the Centre of the Universe.
Thou art the Place of the World's menstruation.
Thou art a Gateway for the Dead to arise.

O' Thou Vessel about whom the Secret Ones dance.
O' Thou Vessel in whom the Moon's nectars fall and rise, and in whom the Dead Sun sleeps, bear Thou the Children which no mortal womb could bear.

For within Thee have I interned the Seals of every Spirit, and these I have bound with the Grand Seal Hexalpha. The Names of the Spirits, their Dignitaries, Auspices and Operations are known unto me, and these I have bound by the chain of the Sacred Alphabet; yea, these I have bound by the Spell of their King.

O' Thou Brazen Vessel, let none but I break Thee open,
nor let any but I enchant Thee to speak.

Hekas Hekas Este Bebeloi.

The Seed of the Sorcerer is invigorated and enriched through the Self-Enchantment of his Passionate Contemplation. In the Apotheosis of Love the Seed goeth forth into the Womb of the Vessel and therein is united with the Sigillic Ovum of the Desire.

The Act of Coition being achieved, the Sorcerer shall add such charms and fetishes into the Vessel as he deems conducive to the fulfilment of the Conjuration. Then he shall hermetically seal the Vessel that naught but the Subtle Spirit of his Incantations may enter therein.

These Acts must be concluded within the First Night of the Waxing Moon.

4) The Vessel must then be placed within a shrine veil'd from all light save that of the Moon. Upon each night of the Moon's Increase sweet incense and prayers should be offered up unto the Spirit of the Vessel, for thus shall all acts germane unto this Rite wax in their strength in concordance with the Waxing of the Lunar Current - all serving to endow the Entity of the Desire with Form and Life.

In the Days of the Moon's Increase let the Sorcerer remain chaste, that his seed shall wax in its vitality and shall be transmuted within him in accordance with the Arcanum concerning the Transmutation of Desire in the Fourth Gesture.

5) Upon the Night of the Moon's Fullness depart ye with the Vessel to some lonely place, and cast the Spell of the Circle about Thyself and the Vessel. Within that Circle arouse Thyself with all the fervour that hath waxed mightily within Thee in the days of the Moon's Increase. Raise ye the Invocations and the Conjurations of the Vessel unto the Zenith, being diligent to focus all power upon the Sigil of the Desire.

Invoke! - Until Thou art felled by the natural hand of exhaustion.
Invoke! - Until the Seed of Thy Waxing Passions is poured forth as a libation upon the Earth. And where that Seed falleth bury ye the Vessel, and better it be in some place of Natural Power.

(The Centres of Natural Power are the Meeting-places of the Telluric Currents, oft' being mark'd by diverse temples or monuments of stone, the geometrical structure of which indicates the nature and the number of the currents there intersecting.)

As the Vessel is buried in the earth, so bury ye all thoughts and concerns regarding the Sigil of Desire; thus send ye the Entity of the Desire down amidst the Ancestors, even unto the Ancient One in whom all True Sigils have their Primal Form.

6) In simultaneity with the Waning of the Moon the Sigil 'dies' unto the Waking Mind of the Sorcerer, its obsessing entity descends into the Circle of the Infernal Sabbat to walk in the Company of the Mighty Dead, yea, even amongst the Secret Ones of the Blessed and the Wise that have cast off the Mortal Husk of Clay.

In the Days of the Moon's Decrease let the Sorcerer pursue his other works, or else reside in Holy Contemplation.

7) In the Night of the Moon's Full Darkness, the Sigil/Entity of the Desire hath descended into the Heart of the Womb, even to the Very Core of the

Ancient Earth. Thereby is it returned unto that secret place wherein dreams the Primal Atavism of all Entity. Thereby it descendeth amidst the roots of the World-Tree, even unto the Nadir of the Sunless Palace, where shineth the Opposer of that Star which is in the Highest Point of Heaven. Thus the Sigil/Entity returneth unto the Prototypical Image of Itself, therein to be empowered with the Primal Initiating Current of all Entity, even as it is focused and channelled through its own atavistic nature.

Having descended into the Underworld, going forth into the Place of the Dead as a Messenger of the Sorcerer, it recovers the forgotten heritage of Our Cultus.

8) As the Moon is reborn from the Darkness, so the Entity of Desire arises from the Dead, and that which wast asleep or lost with the Ancestors' Passing Away will be remembered and will be known unto Thee. The Wisdom and the Powers of the Old Ones shalt be Thine. Yet Thou shalt not be overcome or possessed beyond Thy Will's Intent, for the Spirit is most assuredly bound unto the Vessel.

At each New Moon pour forth libations upon the Place of the Vessel's burial to propitiate the Spirit there residing. For that Spirit shall whisper unto Thee in Dreams and serve Thee well as a Familiar. Through frequent offerings the Vessel shall become a Place of the Earth's menstruation - an Hallowed Gateway of the Telluric Currents, and may thus be consulted as a True Oracle of the Goddess.

A Second Vessel, identical to the first, may be kept upon Thine Altar to act as a Twin or Sympathetic Double, especially if the Buried Vessel be some great distance away. This second urn should be purified at each Dark Moon, that it may be employed many times and yet remain ever-virgin. Via the Sympathetic Double the Spirit Invoked may be consulted and if due care is maintained it will serve Thee as an Oracle Most Truthful.

By this Sorcery one may obtain a Familiar most loyal, yet if Thou dost exhibit imprudence in this matter Thou shalt summon Thine own downfall, raising such Spirits as will obsess and drain Thee of life.



THE STONE GOD

The Formula, which I have herein call'd 'The Stone God', concerns the use of artificial phalli within the Sexual Rites of the Sabbatic Cult.

"As cold as ice and as hard as stone, such is the Devil's Phallus" - so spake many a Witch of the Old Sabbat, and indeed their words are true. For the member of which they had carnal knowledge was not of mortal flesh, but was fashioned of stone or clay, and was consecrated as the Very Phallus of Our Horn'd God, the Deval.

Such artificial phalli are often a part of a larger effigy of the God, and are removed for the purposes of the fertility and sexual rituals. The artificial phallus is used within a Covine by the Man in Black as part of his ritual adornment; in this guise of the Horn'd God he may satisfy all women of the Covine more ably than any mere man. Alternatively the Fetish of the Stone God is employed by the Solitary Witch as the Brother and Husband-fetish of the Ever-Virgin Vessel.

1) Construction: Let the Form of the Image be that of a Phallus, and of a dimension suitable for mimetic acts of coition, and yet also of a size like unto the member of a beast, so as to give the sensation of a masculine presence beyond that of mortal men. Let it be wrought of Stone or Clay, or better it is if it be found under the guidance of Thy Famulus. The Image should also be hollow, so that it may contain the Sigils and Fetish-objects sacred unto the Masculine Power.

2) Having fashioned the Image, it is necessary for it to be consecrated and dedicated unto the Power of the God. The Image should be consecrated at the height of the Sun's strength using such Conjurations as that of the Fifteenth Holy Letter. It should also be blessed by Acts of Orientation unto the Quarters and by a Cross-signing with the Sorcerer's own blood. These acts being completed, let the Image be concealed in darkness until such time as it is needed.

Ideally, the Image should be made in the brightest hours of the Day and should be concealed from the light of the Moon until such times of ritual requisition, for then in due season it may be revealed aright 'neath the beam of Selene's beauty.

3) Use: The uses of the Stone God are not so strictly defined by a working procedure as the Ever-Virgin Vessel, but rather it has a number of specific applications:-

(i) As upon the Besom let the Witch ride the Stone God in the Hour of her Lust; and let it be smear'd with the Devil's Salve, that in her swooning she should be borne aloft unto the Dream of the Sabbat as upon an Incubus-Horse. Indeed, let her firstly conjure the Sexual Genii into the Stone Phallus by means of Incantation and by the placing of Sigils within its hollow interior. By this means she may engender a Familiar Spirit that will serve as her mount unto the Nocturnal Revels of the Cult; and that Spirit will oft' come unto her, even unannounced within her sleep, and therein will call her forth unto the Summons of her God and her Brethren.

(ii) Within the Covine the Stone Phallus may serve as the fetish uniting simultaneously the masculine energies of all men within the circle, and thus it may serve as the Very Phallus of the God wherewith the Witch-Queens may perform the Rites of Congress.

In such Rites the Image should contain a little of the Seed from the Covine's men (spilt as the fruition of magical acts wherein they didst invoke the Powers of the God into their bodies), and also such Sigils of the Invoked God to bind all unto the One-Pointedness of Desire. When all is within the Image, let the Whole be sealed firmly with wax.

By means of the Image the Witch-Queens may focus the Powers and Gestures of the Agapae within abortive and mimetic acts of coition, and by such means they may refine the Children of the Covine's Power - its Desires, Beliefs and Intents - upon a subtle etheric level prior to physical conception via the Normative Gesture of Congress.

By this Sorcery the Entities of those Children born of the Sacred Marriage betwixt the God and the Witch-Queens are summoned and, as Dreams-made-flesh, are reified within the Earthly Circle of Arte. By this Sorcery we may incarnate the Powers of the Purest Magick and yet by the same path we may give substance unto the Very Creatures of Abomination.

(iii) Alone, or within the Covine, the Image may serve as the Active Partner of the Sodomite; that is, it may be used to sodomise oneself or one's brethren. The function of such an Act/or Acts is to transmute the subtle essence of a Desire via a Transubstantiative and/or Abortive Gesture of Congress, and as such this application may be incorporated within the context of the two techniques detailed previously. Elsewise this method may be used by a Sorcerer to invoke within himself a Succubus and within the Stone Image an Incubus, and thus by some phantasy to reify a Dream of his Otherness within the Female Form. In this fashion it may be used by the male witches to aid the subtle manipulations of Desire and Belief undertaken by their female counterparts.

(iv) Upon a Day when the Moon is full and the Sun hath not yet set, both shining brightly as twins in Heaven (Or in the Hours of Twilight when neither the Sun nor Moon are visible, yet their light doth illumine the Earth a little beyond darkness) - at such a Time let the Sorcerer perform the Sacred Marriage of the Goddess and God, the Sun and the Moon, through the Vicegerency of their Powers within the Twin Vessels. Let this be done in the same manner and with the same conjurations as between a Man and a Woman. Thus may the Divine Artist marry such diverse aspects of Male and Female Divinity as he so wills, and the Invisible Children born thereof he shall bind unto his Work.

THE FORMULAE OF THE EIGHTEENTH HOLY LETTER



I: Alogos vel Tza-Xo, To Gramma Aios Dekatos Ogdoos, Genii of the Eighteenth Holy Letter of the Elder Script - being the Corpus of Spirits, Powers, Gods and Entities, whose service unto the Cultus is to align the Visible and the Invisible Points of Power, independently of their Spatial or Chronological Positions, unto the Single Focal Point of a Sorcerer's Conjuration, here be now transvoked.

O' *Ye Genii of the Eighteenth Aspect of the One Sigil,*
align ye unto the One Point of mine Enchantment,
these Powers that I name.

Heed not the Breach of Time or Distance, nor give ye concern for any Temporal Differentiation between these Points which I hereby bid Thee to unite as one:-
the Invisible Stars of the Aats unto their Visible Portals of Ingress;
the Invisible Forms and Powers of the Elder Gods unto their Visible Forms, Effigies and Icons;
the First Star unto the Star of Sept;
the Star of Sept unto the Star of Sol;
the Star of Sol unto the Star within the Heart of Earth;
the Inner Star of Earth unto the Inner Star of Man;
the Inner Star of Man unto the Star which burns at the Circle's centre;
the Four-hundred and Eighty-four Entities of the Cipher unto their Visible Icons amid the World's Pantheon;
the One Sigil unto all Sigils;
the One Dream unto all Sentience;
the One Continuity unto all Existence;
the One Power of Magick unto all Spells.
By mine Hand and Eye,
let** All be **align'd unto the Cynosure of I.

By the Eighteenth Letter the various aspects and mediating points of the Divine Artist's Work are united as a Single Point of Mediation. This Arcanum transcends the Principles of Affinity, Syncretism and Reciprocity, to unite even the disparate and the opposing aspects within the Field of the Sorcerer's Work. It is to be employed to give an overall cohesion to the many different facets of Theory and Practice, and also to obtain an equilibrium between those facets (in the same manner as in the Normative Application of the Second Gesture of Congress). It may also be used to fixate all the facets upon a single visible point - such as a Star, Effigy or Glyph.

ORISON AND AESTHESIS

The Apparent Meaning of a Word lies in the relationship between its Object and its Concept as realised through the re-cognitive familiarity learnt through Profane Culture and Worldy Education. Seek ye the origin of the relationship between the World, the Hand and the Eye, between Signs, their Objects and their Concepts. To do this, Perception must be purified; this is to be attained through the Contemplation of Aesthesis.

The Truth of a Word lies in its automatic resonance with noumenal and perceptual imagery. By repeated pronounciation a Word is de-familiarized: it becomes free from its Apparent Meaning and becomes Sound. This Sound has specific internal resonances within the Psyche and in the Sigillic construct of our innate linguistic complex. By the Contemplation of the One Sound (the Totality of the Cipher's Phonic Articulation) the Arcana of its component tonalities are realised.

A Mantra is a Sacred Formula of Words uttered repetitiously to transmute the Reciter via specific vibration. Certain vibrations of sound have resonance with divine powers and god-forms, and thus are deemed suitable as Words of Continuous Prayer: Mantric Orison. By the Inward Mental Vibration or Outward Verbal Utterence of such Formulae the Sorcerer is in direct resonance with the powers embodied by his speech. Thus, by his own Word, he is the Perpetual Re-Creator of Himself.

Every Tonal Component of Language is an Hypostasis of the One Sound. The One Sound is the Orison of the Alogos - the Primal Vibration whence all Being came into Existence. The One Sound has its Point of Focus in the Heart of the Sabbatic Circle. This Point, being transcendent of mundane position, is fixated simultaneously upon the Stars, Sigils, Gods, *et alia* resonant unto the Sorcerer's Will, Desire and Belief.

Let Thine Hand and Eye radiate from the One Point of this Arcanum.



ZSA-TZAI: THE CHANT OF OFFERING UNTO THE SUN

Behold! The Sun is lock'd in the Great House of Death:
the Primeval Brain within the Skull of Man.
"Thus Dreamt - All Realitites I bid reciprocate",
thus begins the Song - "I am": the Cup of all Things Aureate!

Into a Cauldron made of Bone and of Aged Shell,
I cast an Uraeus' egg, serpent-scaled and burnished red,
mark 'd with blood from Apep's brood,
yet born of Royal Delphyne's Womb,
And a Crown of Myrtle blossom, intertwined with Oaken leaf,
intricate with sun-bright petals, bound into a Sacred Wreath;
a Casket of Perfumes and Powders,
and Incense all smouldering rich,
with scents and tastes unknown to Man,
wrapp 'd in cloth of silken stitch;
the Scarlet Robe of Priest and King, lined with Royal Lion's skin;
and a Brazen Jar concealing, by Holy Signs their Arts revealing,
the Spirits of Vast and Ancient Legion, of Blessed and Accursed Region.

Into the Cauldron, I, this Treasure bestow -
Into an Elixir, like unto sweet and amber wine,
call'd the "Honey of the Stars" - the Tincture of the Sun Divine!
And therein thrice I did immerse the Sum of my Mortality,
and therefrom I did emerge - Immortal! Solar! Deity!

THE ADORATIONS OF THE SUN

At Dawn, facing the East:-

Hail to Thee, O' Mighty Sun at Thy rising!
Newborn art Thou into the Palace of the Day.
Replenished is Thy Strength
as Thou risest from Death and the Palace of the Night.
Thus newborn am I into the Palace of the Day.
Replenished is my Strength
as I arise from sleep and the Palace of the Night.
Hail to Thee! Child Eternal in Thy Beauty!
Crowned art Thou with the Splendour of Dawn,
Adorned art Thou with the Blossoms of Spring,
Holy art Thou in Divine Innocence.
Blessed art Thou that Thy Light sustaineth the Life of Earth.
***Hail to** Thee, O Mighty Sun at Thy rising!*
By the Power of all Thine Ancient Names.

At Noon, facing the South:-

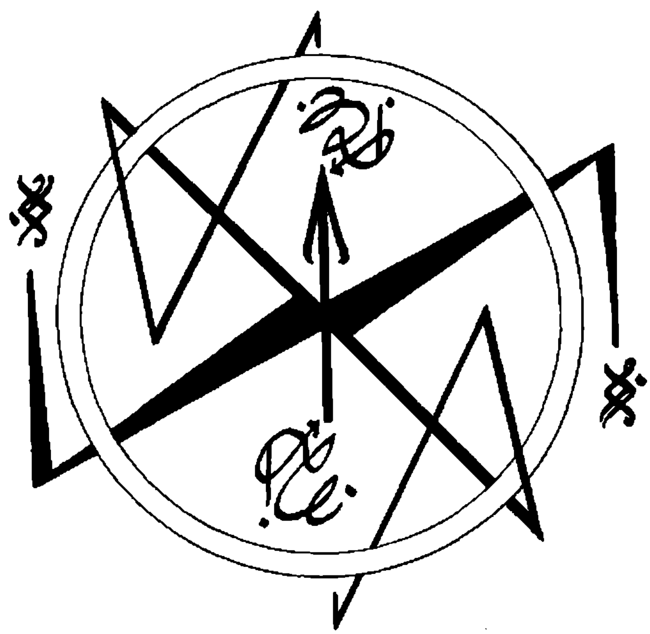
Hail to Thee, O' Mighty Sun at Thy Zenith!
Grown art Thou to Perfection at this Noontide Hour.
Enduring is Thy Strength in the Pinnacles of the Sky.
Enduring is Thy vitality of Thy Heart and Thy Seed.
Enthroned art Thou in the Palace of the Day.
Thus grown am I toward Perfection at this Noontide Hour.
Enduring is my Strength that aspires towards Thy height.
Enduring is the vitality of my Heart and my Seed.
Enthroned am I in the mid-course of the Day.
Hail to Thee! Sire and King of All that liveth.
Crowned art Thou with Splendour of the Midday.
Adorned art Thou with the Garlands of Summer.
Armed art Thou with the Sword of Spirit:
the Fire that withereth, the Fire that nourisheth.
Blessed art Thou, that Thy Light sustaineth the Life of Earth.
Hail to Thee! O' Mighty Sun at Thy Zenith!
By the Power of all Thine Ancient Names.

At Sunset, facing the West:-

Hail to Thee, O' Mighty Sun at Thy Setting!
Aged art Thou and grown in wisdom.
Joyous is Thy twilight hour in the Palace of the Day.
Joyous is Thy Heart at the Gates of Death and Sleep.
Enduring is Thy Strength,
Joyous is Thy descent into the Palace of the Night.
Thus am I grown in age and in wisdom.
Joyous is this twilight hour in the Palace of the Day.
Joyous is my heart at the Gates of Death and Sleep.
Enduring is my strength,
joyous is my descent into the Palace of the Night.
Hail to Thee! Ancient Father and Ancient King.
Crowned art Thou with the Splendour of the Dusk.
Adorned art Thou with the bountiful riches of Autumn.
Guardian art Thou to the Gate of the Oracle.
Blessed art Thou that Thy Light sustaineth the Life of the Earth.
Hail to Thee, O' Mighty Sun at Thy Setting!
By the Power of all Thine Ancient Names.

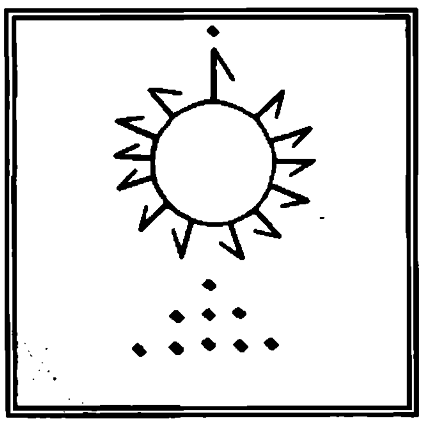
At Midnight, facing the North:-

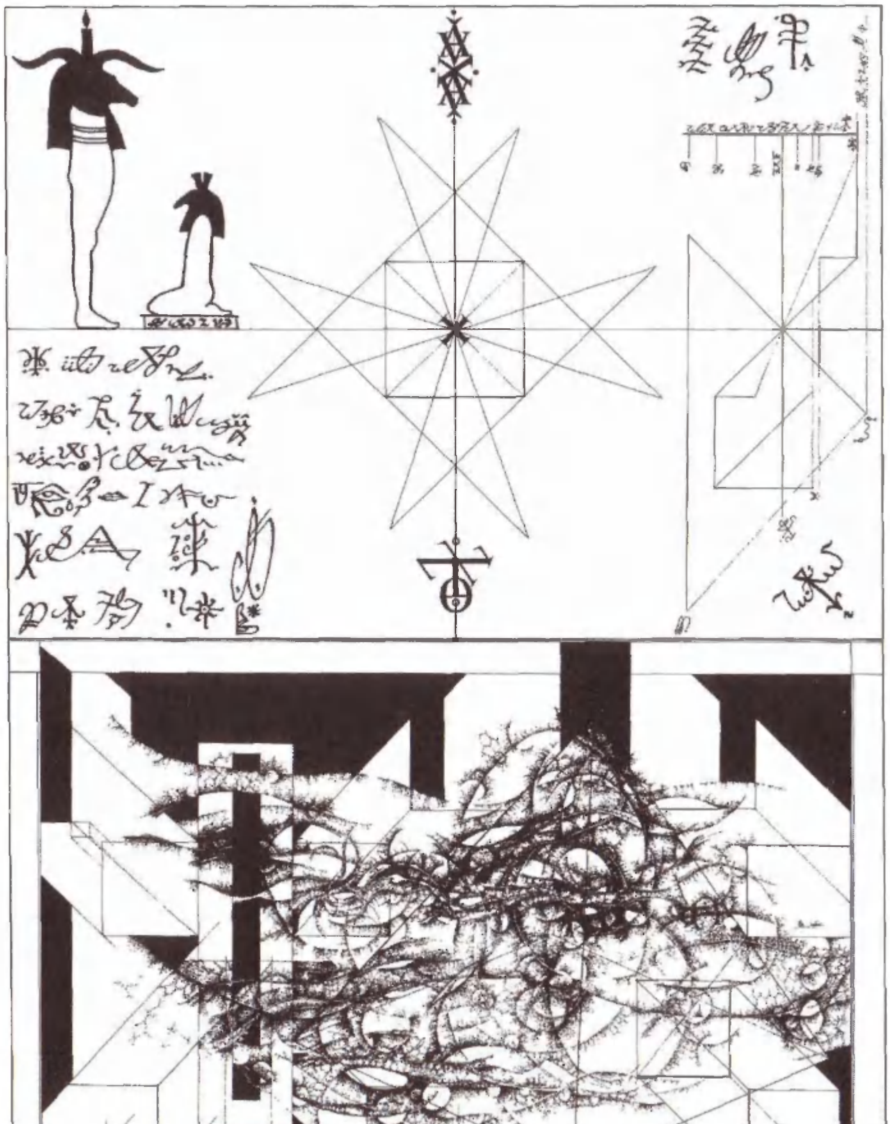
Hail to Thee, O' *Mighty Sun of the Deep!*
Most Holy art Thou in Death:
A Mighty God in the Company of the Ancestors;
A Concealed God in the Palace of the Night.
Enduring is the Light of Thy Spirit.
Thus I am strong in Death.
Mighty am I in the Company of the Ancestors.
Concealed is my Spirit in the Palace of the Night.
Enduring is the Light of my Soul.
Hail to Thee, Heart of the Earth, Kindred of the Imperishable Stars!
Crowned art Thou with the Splendour of the Midnight Hour.
Adorned art Thou with the nakedness of Winter.
Robed art Thou with the mantle of the Night-sky,
Blessed art Thou,
that Thy Light hath strength in the midst of Darkness.
Hail to Thee in the Congregation of the Holy Stars!
By the Power of all Thy Secret and Unknown Names.



THE FORMULAE OF THE SEVENTH CELL

Being the Aat of the Eighth and the Nineteenth Letters Of the Sacred Alphabet





Oft' hath this Wisdom been hidden in a folly fitting to the Age.
Oft' have the Arcana of the Sabbat been mask'd in the guise of Evil Gods' Work.
'Neath an Iconostasis of Blasphemy Our Cultus will lie concealed.
Thus whisp'reth the Daimon, so saith the Scribe!

THE ICONOSTASIS OF BLASPHEMY

In employing the Formulae of Self-Enchantment it is vital that the Sorcerer and Divine Artist possesses Knowledge of all that he hath set his faith in, for it is in the Power of Belief to shape and control the Universal Magical Agent of the Azoth. In order for him to maintain a firm grasp of the Magical Energies of the Quintesential Current it is of utmost importance that he believes nothing that is not conducive to his Work, also that he utilizes all Belief, however seemingly useless or contrary to his purposes.

All Belief hath utility unto One that is knowing of the Cipher of the Forms within the Azoth - these being the Azoetic Icons - the Vessels wherein the Power of Faith is contained. The Wise, in knowing of both the Creation and the Iconoclasm of these Forms, may utilize all methods of Worship - Sacred and Profane - to draw upon their Power.

The Initiate may walk unseen in all Temples, his Voice at one with all Worshippers, for by the Universal Nature of his Wisdom all Symbols of the Spirit may be transmuted into the Form of the One Sigil. It is thus that He may veil himself in an Iconostasis of Blasphemy - inverting those Symbols of the Outer and Profane Belief that they should serve as the Sigils of the Opposer - who is Our True God.

THE POSITIVE FORMULA OF THE ICONOSTASIS

WHEREBY THE METHODS OF PROFANE WORSHIP SHALL SERVE AS VEILS AND SYMBOLS FOR OUR SECRET WORSHIP

The Wise, in knowing of the Elder Gods that were before the Embodied Race of Man, have fashioned Idols of Wood, Stone and Thought for the Profane to worship, that in the Universal Magical Agent of the Azoth there should be formed Great Icons and Houses of Power to serve the Wise and their own Hidden Gods.

Thus have the Wise fashioned idols - gods in the Perfect'd Likeness of Man and the Desires of Man, that in Self-Worship Man empower his own Perfection of Form and Entity according to the Will of the Great Work. For thus shall the Flesh become the Perfect Mediator of the Spirit upon Earth.

The Prayers of the Profane being fashioned unto this purpose, albeit unknowingly, shall serve the Wise in such times when it is prudent for Our Cult to remain hidden.

Yet beware! For the Profane in their folly shall seek Thee out as the Enemy and as the Servants of the Devil. Even though the Wise have themselves oft' forged the Worthiest Icons of Profane Faith for the furtherance of the Mortal State, the Profane will yet arise in their arrogance and their fear against us. Thus it is that at certain times there arise religions and faiths that condemn Our Ancient Cultus; because of their misunderstanding of Our Wisdom they shall seek to destroy Our Work. Indeed, it is the seeming threat to their own faith and their fear of Our Knowledge, born as it is through the Pride of their Mortal Ignorance, that drives them to persecute the Craft of the Wise. Yet, as if guided by some Secret Will, Our Arte hath ever sought to make timely opportunity of such persecution - transforming it into a means by which the Wise may test themselves. For unto the True Sorcerer this is a challenge unto his Cunning! Knowing of Belief and its control by Self-Enchantment and by Sigils, he will employ the structure of the offending belief system as a series of Glyphs. As such beliefs will be contrary unto his own purposes they can in no way consciouly contain or represent his ideas, and thus like certain sigils they may be used as a Cipher of Opposition to draw upon the Powers within the Icons of his own Secret Worship.

Thus the Sorcerer may take opportunity to realise the Transmutable Nature of Belief, and also to protect his own kin of Witch-blood, utilizing the beliefs of their would-be persecutors, and concealing the Charms of the Wise in the Prayers of the Foolish.

THE NEGATIVE FORMULA OF THE ICONOSTASIS

WHEREBY THE INVERSION OF THE METHODS OF PROFANE WORSHIP SHALL SERVE AS VEILS AND AS SYMBOLS FOR OUR SECRET WORSHIP

Through the veiling of his Charms in the Prayers of the Foolish, the Sorcerer maketh himself susceptible unto the weakening influences thereof. Despite his Wisdom and his Cunning of Belief he is vulnerable unto such obsessions as are born of the slavery to faith - for such is the error of all Profane Worship. Likewise he is vulnerable unto the influences of Profane and Temporal Culture, for such may taint and imbalance the Sacred Principles of Aesthesis that govern the Hand and the Eye, and thus may he fall unto the Common States of Mortal Perception.

Therefore it is most wise that if he hath employed the Positive Iconostasis as a veil of his Knowledge, he should likewise employ the Negative Iconostasis as its Equilibrium. Thereby he shall use the Inversion of the Profane Icons as a Cipher of Opposition to draw upon their Power and thus redirect it accordingly, as is his Desire.

Likewise the Inversion of the Vulgar Rites shall re-align within Thy psyche all imbalancing influences of Belief and Perception, and thus achieve the Rectification of the Sacred Aesthesis and Enchantment. This is not the simple act of rebellion, but rather the precise devaluation of Profane Belief to obtain release from its effects, and thus to maintain the Equilibrium and the One-Pointedness of Will, Desire and Belief upon the Chosen Path of the Practitioner. And in such Times when the concealment of Our Cultus is of no avail, it shall serve us to cast forth an Image of Evil unto the Profane, that in dread and horror they shall recoil and hinder us not.

SEVENTH CELL FORMULA OF AESTHESIS I

The Divine Artist must be aware of such beliefs as will confine, distort or condition the Sacred Principles of Aesthesis. He must turn to his own advantage those beliefs that offend in this matter and make full use of such faith as is contrary unto his own. By incorporating the reversal or 'Blasphemy' of a belief-structure into his own rites he overthrows its past or potential ability to establish any automatic and conditioned aesthetic response - such as may hinder or obstruct his Work. He may thus empty a belief of its value and fashion the 'Evil' of his Blasphemy into the Sanctity of 'Ritual-Sigils', thus to employ the belief as he wishes.

It is therefore important to differentiate 'twixt the Mundane and the Sacred Strategies of Perception; that is, between:-

1. The inconstant and artificial social/cultural values that dictate that which may be 'beautiful' and when it may be so. (As with beauty so with all degrees of aesthetic or moral worth); and...

2. The sempiternal values forming the Principles of Magical Aesthesis which constantly seek to locate the Foci of Uninhibited Affinity with all Nature, thus to establish the Paths by which the Artist may attain unto Divine Ekstasis.

Let the first means be known and be transformed unto the second. For in transcending all Mundane Beauty or Ugliness, one may attain unto Divine Ekstasis and find therein the inherent value of all Sensation, ever refining the subtle nuances thereof unto their Secret Apotheoses.

Let the Sorcerer master the Alchemy of the Transmutation of his own senses - from the Leaden Perception of common and transitory value into the Golden Illumination of the Divine Telaesthetic Path, even unto the Light Eternal of Ekstasis.

FORMULA OF AESTHESIS II

By an Averse Communion, an Apostasy to Nature, the Adept enters Heavens unimagined by Gods or Men.

Within the Whirlpool of All that hath ever seemed contrary a shrine, rarely glimpsed, is set. Like the Jewel in the Toad's Skull, and as the Truthful Lie concealed in Silence, so Our Secret God abides.

There is no abomination to which we are not attached through a vile morass of umbilicus.

Magick is the True Creatrix of Nature, and yet is its Devil, its Destroyer. For Nature Itself desires the breaking of its own laws and possiblities, and thus even its own Iconoclasm. The Perfected Sorcerer must ally himself to this Design and by Magick he must walk beyond it.

OF THE BLACK MASS,

BEING A TEACHING ILLUSTRATING THE APPLICATION AND EQUILIBRIUM OF THE TWIN FORMULAE OF THE ICONOSTASIS OF BLASPHEMY

Hearken! Ye Wise Women and Ye Cunning Men of Our Blessed Isle! O' Thou Body of the Cultus! Remember ye all, that the Purity of Thy Hand and Thine Eye unto all Nature is sworn true and is vouchsafed unto Thee in the Sacred Covenant of Witchblood. For the Gift of the Blessed Sight hath been bestowed and entrusted unto Thee, likewise given are such Secrets of Power as will perpetuate the Sanctity of Thy Being through the Enchantments of Will, Desire and Belief. Therefore do I bid Thee to observe Thyself, the Paths of the Senses and the manner of Thy Self-Enchantment, that from the True Way of Arte Thou shalt not depart nor suffer the obstructions of Vain Belief through Thine own weakness. Therefore do I bid Thee: Know Thyself!

Ye that have sought to veil Thy Self in the Mystical Iconostasis and in seeking safety have found but a poor refuge in the Congregation of the Many. Ye that have not fully realised the Transmutable Nature of all Belief, and are afeared for Thy Spirit's sanctity.

Beware ye the Fire, the Rope and the Gibbet of the Persecutors, but fear more so the Impurity of Thy Spirit before the Elder Gods.

Seek therefore the Equilibrium of Belief and Doubt.

Know that there is a timely and just act in the performance of that Unholy Rite of Blasphemy call'd by the Profane 'The Black Mass', for in its enactment are the influences of the Christ absolved from their value and are thus made void in their effect upon the Principles of Sacred Aesthesis. It is folly to suppose that the Black or the White Mass is of greater importance, it is but the Power enslaved in them that must be freed - the Power of their Belief that must be utilized and aligned unto Our Path.

It is also folly to pretend that the Christ hath had no sway in this Land, that Power hath stained deep, but it runneth not so deep as the Power of the Old Cunning Man.

Therefore, in order that Thy Belief, Will and Desire are void of all that is vanity unto the Path, it is meet and right that Thou shalt perform the Inversion of the Mass of Christ, for it hath had Dire Influence upon the People of Our Blessed Isle and of many other Lands of the Earth.

Furthermore, it is better that at the Rite of Induction unto Our Holy Cult it be asked of Thee to deny Thy Profane Baptism, Faith and Eucharist - and turn Thyself against all previous oaths and allegiances vain unto the Arte Magical. For this is the Work of the Rectification of the Sacred Principles which govern the Hand and the Eye.

Yet here take heed! Lest Thy perpetuation of the Arcanum of the Iconostasis of Blasphemy doth no more than perpetuate that which Thou seekest to deny, or becometh but another Vessel of Thy Belief, chaining Thee to Obscene Acts without Subtlety or Art.

Endeavour to seek the True Rectification of all that hath had influence upon the Body of Perception, that Thou mayest embrace all Nature in fearless affinity, without aught of that stain of guilt.

Examine your Cunning Skill, all Ye Blessed and Wise, for if there be Sin then it is in the limitation of Thine own Awareness. Accursed are They who in seeking the Secret of Rectification merely enslave themselves in Contraries of Good and Evil.

Know ye the Arcanum and its Time of Need, but look ever to the Way of the Sorcerer's True Arte - that which is beyond the Common Believing of the Clay of Man in the Clay of God. Remember those Powers that were before Thee and Thy Mortal Form. Remember Those that are the Initiators of Witchblood and know not our Mortal Form as Men and as Women. Therefore strive beyond the circumstance of Thine Earthen Image.

Beware! For the Profane shall call Thee "Legion, the Children of Rebellion", and their Fires, Fetters and Tortures shall pursue Thee if Thou art not diligent unto secrecy. Therefore hide Our Arcana in the Tongue of the Cipher, 'neath veils upon veils of Meaning and Sign.

Fear not! Our Arte cannot be vanquished nor overcome, for it is Nature's own heart and strength of Spirit.

FURTHER ADMONITIONS AND COUNSEL

The Arcana of the konostasis of Blasphemy and the Work of the Rectification do not apply solely to those Lands or Peoples 'neath the Christian Powers, but are employed in all Places where vanity of Faith and the Slavery thereto hath sought to deny the Ways of the Elder Worship - wherein is the Sanctuary of the Hand and the Eye.

Whether known by the names used herein or not, the Perfected Arcana of the Sabbat are Principles of the Arte Magical Universal and Infinite. The Names used herein are drawn from the Tradition as I have walked within it.

It is folly indeed to attempt to extinguish the Torch 'twixt the Horns of Our God, to seek to destroy Our Ancient Cultus, since it is not only a Tradition passed on through successive generations by Word of Mouth and Initiations; in its true essence it is passed on metempsychotically and via secret means of psychic induction. For if none were left alive to practise Our Arte, then someone would be born soon enough.

Traditions may keep alive the Symbology embodying the Essential Principles of the Arte Magical in Ritual Form, Art and Doctrine, even when these Principles are not understood or even known of, yet this would not diminish the practical value of Our Sacred Rites. For those who desire the Pleasures of the High Sabbat yet are not born with the Gift to enter therein by the Power of their Dreams, let such assimilate its Reality via Rituals. Let such as aspire in this manner employ the Three Rites of Ingress, Congress and Egress, together with such Formulae of the Eleven Aats as may be of use, ever with diligence unto their Intent and ever attentive unto the Times of the Moon and Stars.

It is the purpose of the Azoetic Grimoire to transmit certain of the aforesaid Essential Principles - the patterns underlying all Magick and encrypting the Universality of Belief, in order that they may illuminate and contribute to the Workings of Our Ancient Cultus of Sorcery. For the Aim of Our Sacred Rites is to reify the Primal Dream of the High Sabbat on the Earth; to incarnate the Abstraction of the Whole I in the Present 'Self.

Few are they that may enter the Most Secret Conclave of the Primordial Dreaming whence all Sacred Myths have sprung and whence all Traditions of Our Arte do issue forth. Yea, few are they that may enter that Place which standeth beyond all Time - call'd "The High Sabbat of the Ages". Yet many shall share in its Joy by the celebration of its Mystery in Rite and Sacred Drama; and perchance, as though passing through some hidden door, that which is the Dream shall be most real, and all shall abide in the Bliss of Our Lady and Our Lord at High Sabbat-tide.

THE ICONOSTASIS OF THE INFERNAL SABBAT

Iolebeb Etse Sakeh Sakeh

By the Prayers of the False Lord spoken against the Sun
I veil the Hymns unto the Shadow,
I conceal the Adorations of Those Hidden Within.

By the Veneration of the Icons of the Saints,
I mask the Icons within the Azoth that conceal the Powers of the Faithful and the Elder Gods, that by Veil upon Veil I shall conceal the Sanctuary of Our Secret Worship.

The Kiss of Humility I offer 'pon the Feet of the Lord,
for the Kiss of Humility 'pon the Hindparts of the Beast,
for the Kiss of the Virgin's First Love.

By the Blessing of the Broken Cross
I go forth beyond the Four Paths of the Elements
to know the Liberty of the Flesh in the Joy of the Spirit.

By the Sign of the Broken Cross I am become the Tree without Boughs,
the Earth's Phallus beyond the Sexuality of the Flesh,
the Pillar of Death, that in Time hath borne the Seed and the Root,
the Stem and the Leaf, the Bud and the Flower,
even unto the Very Fruition of all Living.
By the Elixir of mine own harvest I command Thee:-
"Neglect not the Sabazian Path of mine Intoxication,
nor the Joy of the Feast."

By the Blood-filled Chalice overturn'd,
And the Cursed Wine of Life spilt upon the dust,
I pour forth the Libation of the All-Offering,
the Blood of the Millions-of-Forms-of-Being,
into the Chalice of the Void that is I.

By the Dance Back-to-Back I behold the Hidden Face of Thee.
I tread the Storm of Thy Vertiginous Pleasures,
even unto the Zenith of all Ecstasies, Mortal and Divine.

As the Sacrament of the Babe's Flesh procureth Innocence and the Silence of Thy Tongue, so the Blood-stained Host procureth the Redemption of the Living by the Houzel-Feast of the Dead.
For am I not the Slayer and the Slain: the Single Sacrifice.

By the Blessing of the Trampled Cross,
By the Sacrifice of the Beasts of the Quarters,
I go forth by the Swift Flight, I go forth amid the Great Wild Hunt,
I go forth beyond the Forms of the Satyr and the Nymphe:-
Obtain I thus the Body of the Sphinx of all Transmutability.

By the Elevation of the Black Host - ▽
I raise She that is the Vessel of mine own Light.

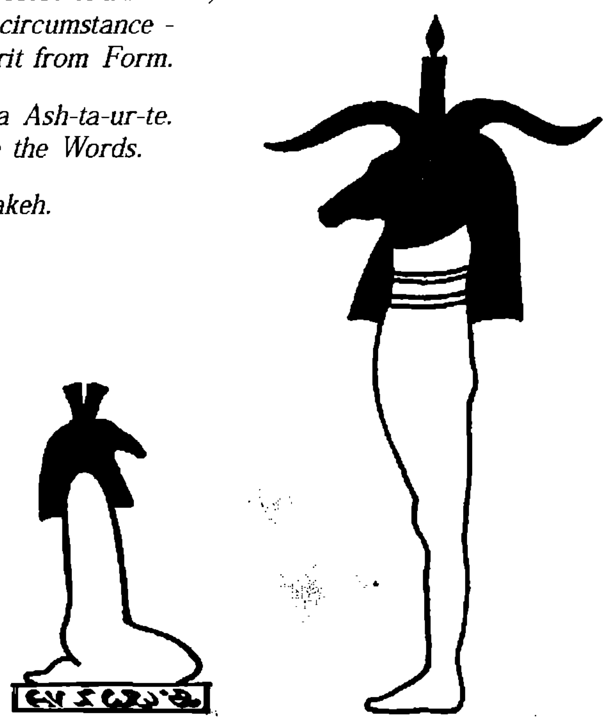
By the Descent of the White Host - △
I rise above She that is the Vessel of mine own Darkness.

I am the Man hid in the Black Goat's Skin,
the Sun hid in the midst of Night.
I am the Woman whose Love is strewn
amid the whoredom of the Earth.
We stand betwixt the Man and the Beast,
betwixt the God and the Man.

By the fraction of the Host of all Flesh,
I ordain release from circumstance -
the Liberty of my Spirit from Form.

Nama Ast Arte. Nama Ash-ta-ur-te.
Evoi Sabbai! Such are the Words.

Iolebeb Etse Sakeh Sakeh.



ARCANA OF THE INFERNAL SABBAT

I: Alogos Dhu'l-qarnen,
True Son of Arte, born of 'Mystery' who is Our Mother and Our Bride, Perfected Magister and Caliph of Our Grand Master - the Man in Black, High King of the Eternal Sabbat - Zsathan Rabban Al Zabbat, here pronounce by the Iconostasis of Word and Sigil the Arcana of the Infernal Sabbatic Mysteries.

Know ye the decree of Ancient Providence: *The Coffin and the Marriage-Bed are Twins - Both harbour a Secret that cannot be told.*

THE CURSE OF RETRIBUTION
BEING UNDER THE DOMINION OF THE NINETEENTH HOLY LETTER

SYNIRE OTCELLA - ***Never-ending Revenge I pronounce!***



The Ashes of the Burnt and the Blest,
the Dust of the Accursed and the Damned,
the Blood and the Seed of the Hanged,
the Tears and the Sweat of the Tortured and Tested -
these are the Holy Relics of the Adepts,
fallen from the Hand of Ordeals Past -
the Curses of Common Fools upon the Blessed and the Wise.

I rise up before Thee, Profaner! As the Serpent prepared to strike,
Retribution strikes swiftly from this Sorcerer's Heart!
By the Baleful Eye's gaze of the Dragon's brooding spite,
By the Hand striking as the Hammer with the Storm's blast,
By the Mouth that releases the Raging Gale of Bane and of Blight
I open the Books of Shade that were returned unto the Fire at the Death of the Sabbat's Old Adepts, and read therefrom the Curses of Returned Fain: the Words uttered by the Wise at their Passing unto the Goddess and the God through Death.

THE WARD AND WORD OF THE PASSING-BEYOND

The Holy Relics are become the Earth of Black Eden,
the Elixirs of Old Agonies to nourish it!

Thou Winged Serpent, who art the Eternal Sovereign of this Kingdom!
As the Flaming Sword of Divine Sexualities,
guard Thou this Garden of the Feast of Sabazius,
this Arbour of the Nocturnal Sabbat's Love.
Bear me aloft, above and abune,
unto the Star that is my Chosen Gate of Passing.



THE EROTICISM OF THANATOS

There is a Thorn-entrench'd Path that leadeth unto the Garden of Love; it is hidden in the Arcanum of the Eroticism of Thanatos. As with the semen of the Hanged Man's Pleasure, so with this Secret of the Agapae - it is a dearly-brought prize of ecstasy:- Let the God of the Sabbat be summoned as the Angel of Death, the Vampyric Colossus of all Nightmares enfleshed, and yet the Very Form of Beauty Itself!

The Angel of Death is the most faithful and the most treacherous of lovers, the most loyal and yet the most promiscuous. All will suffer the bitter poignancy of his embrace, none may lay claim to his Heart.

All will know an instant of freedom, a fleeting moment that conceals a Night-black Gulf of Pleasure in the caress of the Seraph of Thanatos, an ecstatic plummeting through Mortality's raging chaos of sexuality, an instant of purity wherein all sensations of Life are One.

There is no greater act of Pleasure or of Suffering than to fall willingly in tormented submission into the arms of Death's seduction, and at the very brink of that Oblivion, to look into the Peacock-Angel's Face and know recognition; to speak its Name and Wake! Few are they that know of the Secret Love which follows:-

I: Alogos Azot vel Thane, the Image of the Peacock-Feathered Seraph called "Shaitan, Melek Dr'ku-Taos",
Carv'd of cold black stone, as though hewn from the Void Itself, and here placed upon the Earth - a piece of Heaven, torn down by some Unknown Charm in the daring hand of Royal Man!

O' Shaitan! May Thy Statue Aethyrick clothe my Mortal Form.
Be wreathed all about with the White Lilies of Innocence,
adorned with Rare Jewels and with the Ornaments of the Seven Metals.
May the Scarlet Flowers of the Earth's Lusts be heaped at Thy Feet.
With the Subtle Poisons and Perfumes of the Agapae hast Thou been anointed.

Before Thee have I burnt the Sweet-Smelling Offerings of Incense; their scent as a mist envelopes Thee: a Veil of Phantasies and a Cloud of Wraith-ridden Shades to conceal Thee in the Secret Arbour of Our Love.

I, who am Thy Voluptuary, exalt Thee with mine Adoration, and draw the Senuous Cloak of my Succubi around Thee. With my Whole Sexuality I give honour unto Thee for have I not found the Cornucopia of all Creation therein.

May Thine Icon Aethyrick clothe my Mortal Form.

What is Flesh and Soul unto Thee?
Naught but the Cerecloth of Thy Fire -
Naught but the Brothel-Bed of Thy Possibilities!

Hail to Thee! Heart of the Agapae of Star with Star!
Hail to Thee! Who art call'd 'The Burnt One,
The Black and the Hidden God'.
Hail to Thee! Who art the Liberty of the Spirit veil'd in the Greatest of Sins, for Thine is the Eternal Youth of Virtue, the Perpetual Vitality of the New Evil. In Blasphemy Thou art made Occult, to test the Wise and to deceive the Foolish.

The Most Secret of Shrines shall conceal Thee in Thy Beauty.
The Most Fearful of Abominations shall be Thy Mask and Thy Veil.
Whosoever should go a-whoring after Strange Gods, shall they not find Thee in time - enthroned in the loneliest of Temples, untouchable in Thy serenity.

In the Speechless Pleasures of Thy Rites the Flesh is made strong:
Through the Unsaying Language of the Sacred Letters as the Postures of the Gods - become I immutable in purity;
become I transmutable unto all Forms.

In Thy Beauty is the Original Purity of the Aesthesis of the Hand and the Eye. In Thy Blasphemous Iconostasis are the Ordeals that exile the Impure.

In the Holy Meditation of Thee am I composed.
In the Unholy Pleasure of Thee am I consumed.

In all Places of Wilderness and Desolation - the Supremely Lonesome, the Bleak and the Isolate - in broken ruins and upon the peaks of the Earth, in the Forgotten Temples of the Desert and amid the Burial Grounds of the Forsaken Kingdoms, there shall I call unto Thee.
At all times of rapture, when the Soul is bared to the Void and its Tumult, when the Soul is laid low before the Face of Nature's Majesty, then shall I call unto Thee.

In the Circle traced with mine own ashes, and with the dust of the tomb, where the Skull and Cross'd Bones mark that Circle's Heart, where the Four Vessels of my Sacrifice stand in the Gates of the Horizon, where the Four Vessels of mine Ancestral and Totem Manes stand between the Gates of the Horizon - there shall I call unto Thee, O' Shaitan, Melek Dr'ku-Taos!

By the Cup that is the Upturn'd Skull of Man,
By the Devil's Dagger that is of Seven Metals made,
By the Bone of the Arm that serveth as the Stave of Arte,
By the Bone of the Leg that serveth as the Horn to rouse the Shades,
By the Stone mark'd with the Sign of ⛧,
By the Robes and Banners sown of Man's skin and stained with the Bloodied Signs of Calling, by all such means I summon Thee, who art called 'Lumael-Phaeonix', the Serpent-seraph, Peacock-King of Angels.

Beneath the Full Moon and in her Thirteen-fold Circle,
In the Presence of all Cunning and Wise, by the Light of the Living and the Shades of the Dead, at the brink of the Open Grave that is the Sky above me and upon the Fire-cleansed Mound of Death that is the Earth below me, there do I call upon Thee and the Ancestors of Witchblood.

Before Thine Iconostasis of Blasphemy, before Thine Abomination of every Devils' Guise, I prostrate my Self without Fear.

Within the Circle-Dance I have come unto Exhaustion's edge.
By my Succubi, embodied in the Priestesses of Our Arte, I am brought before the True Image of Death; yea, I am led by the Hand of the Sexual Daimon before the Altar of Thee.

I will not be overcome, nor fall to weariness, neither shall I succumb to inertia, nor to the weakness of sentiment - but rather will I arise!
Self-Conquering by the I-Sexuality, to utter Thy Secret name, and in my Body to make Thy Sign, that the Life-that-is-Not will therein become!

Through the instants of Earthly Ecstasies I claim now the Eternity of the Aeon's Bliss! By the Love of Men and Women I worship the Divine: the expiration of my Self and its Consciousness in the height of Love is the instant of embodying the Eternities beyond Death.
O'Astrum Sabbati! Let Thy Gate be open!

Alogos Azot vel Thane, Apethiui Al Zabbat!
All Sacred Dreams and Visions have their pattern in the Eternity of Thee. Let Eternity seek now its instantaneity within this Living Spell.



AN ADORATION OF THE TOTEMIC ICON OF THE SABBAT

Hail to Thee, Black Goat of the Sabbat,
Consort of the Blessed and the Wise!
Hail to Thee, Black Goat of Our Adoration,
betwixt whose Horns burneth the Torch of Our Wisdom.

Hail to Thee, whose cloven feet tread the Depths of the Earth;
In whose Body the Satyr and the Nymphe are honoured as One.
From Thy breasts, the Feast of Our Nourishment.
From Thy Veil'd Sexuality, the Feast of Our Pleasure.
From Thy Lips, the Feast of Our Knowledge.
By Thy Raised Right Hand and Thy Lowered Left Hand,
the Twin Blessings of the Star.

Hail to Thee, that art the Sigil and the Body of all Desire.
Hail to Thee, who art called 'Baphomet',
the Master of the Temple of the Peace of all Men.
Hail to Thee, who art the Father of Lies and the Mother of Truth.

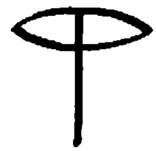
In Thy Name and in the Names of Thy Name, I go forth!
May Thy Power in my Body dwell - in this Vessel of Thy Earthly
Worship; yea, even in I, who am the True Child of the Elder Gods.

Akherra Goiti,
Hail to Thee, who art the Herald of the Day.
Thou art Lucifer, the Light-Bringer,
who standeth at the Gate of the Twilight,
who bringeth forth the Sun from Darkness.
Hail to Thee, Star of the Morning!
Abra-Khu-Zraa.

Akherra Beiti,
Hail to Thee, who art the Herald of the Night.
Thou art Noctifer, the Darkness-Bringer,
who standeth at the Gate of the Dusk,
that sendeth forth the Sun into Darkness.
Hail to Thee, Star of the Evening.
Zsin-Niaq-Sa.

Hail to Thee, Black Goat of Our Adoration,
betwixt whose Horns burneth the Light, the Star of Our Wisdom,
the Sun in the height of the day, the Sun in the depth of the night,
the Moon in the Pinnacle of Darkness, the Moon in the Abyss of Light!
Hail to Thee, Black Goat of the Sabbat,
Consort of the Blessed and the Wise.

FORMULAE OF THE EIGHTH HOLY LETTER



I: Alogos vel Gno, To Gramma Aios Ogdoos,
Alogos of the Eighth Holy Letter -

Sha-i-tan, Lord Djinn of the Fire!
Send forth Thy Seed into Thy Sons,
for of Gods' and of Angels' Seed are the Wise born.
Accursed are they that are of the Common Clay.

Sha-i-tan, Lord Djinn of the Fire!
Send forth by Thy Serpent-Will the Blood and Soul of Lilith,
the True Mother of those mark'd with the Blessed Sign of Witchblood,
the first bride of Man and Whore unto All.
Accursed are they who deny her love.

The **Word-Sigil called 'The Trampling of the Cross' as hidden in the Outer By the Iconostasis and as hidden within by** the **Cipher of** the **Arcanum:-**

(Positive Outer Form)
I have walked the Holy Way of the Cross.
With sweet oils, with Perfumes, and with tears have I anointed it.
The Rose of its Sacred Heart have I adored!

(Negative Outer Form)
I stand at the Place of the Accursed Sign X.
I trample the Cross with the Right Foot and with the Left Foot,
I crush it into the dust of the Earth.
The Rose of its Heart I defile with the bile of my mouth and with the poisons of my body; with the seed of my lusts I anoint it.

(Inner Cipher Form of the Arcanum)
I stand at the Holy Place, the Cross-roads Sign of the Wise.
I have gathered my Self in the presence of the Ancestors under the Sigil of Death. My Body is above the Sign of the Elder God of Spirit X.
I *have fulfilled the Sacred Quarternaries and have bound All unto the Single Point.*

I have spoken the Arcanum of the Fourfold Name and have hidden it in the Silence as I.

I have circumambulated the Gates of the Horizon, I have walked with the Sun and against the Sun. I have bound the Sigil into the Earth **as** *into the Flesh.*

The Four Limbs of the Sphinx I have extended in the Paths as in the Spaces; the Rose of the Cross' Heart will uplift me.
Unto each petal an Aion and an Instant of the One Dream;
from each petal a Secret Nectar of the Moon.

At the Points of Fire - which are the Gateways of Star, Spirit and Power, and upon the Spaces which are the Fields of Ice, the Tracts of the Aether and the Void - I have poured forth the Sacred Libations in the Devotions of the Three Rites.

I have walked the Way of the Cross and have slain the Virgin of the Sexualities. I have poured forth the Blood from the Rose into the Chalice, the Blood of all Sorcerers' sacrificed. For I am conjoined with the Ancestors: One Spirit within the Matrices of the Twins.

I have fulfilled the Adoration of the Sacred Tetragrammaton.
All Spirit and Flesh, attend and bear witness!

THE FORKED STAVE: ITS USES AND SYMBOLISM

The Fork'd Stave serveth as the Grand Reposoire of the Sabbatic Deity. It is the fetishistic representation of Our Grand Master, of whose Spirit it is the Sceptre of Divine Authority. Therefore it is borne by the Presiding Devil or Visible Master of Our Rites.

Furthermore, if there is no one present to serve as the Visible Image of the Horn'd God, or in such times when none are deemed worthy to don the Mask of the God, then it must needs be that another Image will serve as the Icon of the Sabbatic Cultus: the Straight Stave of the Magister's Authority, fork'd at its head like unto the horns of the Old One.

As the Crooked Wand serveth for the Ophidian Spirit, so the Fork'd Stave serveth for the Horned Spirit, whose Totems are the Great Upright Goat, the Sacrificial Ram and the White Stag of the Great Wild Hunt.

The Chosen Stave may be fashioned of different woods according to the intent of the Rites in which it is to be employed. The Knowledge concerning the type of wood to use is best learnt by the counsel of one's guide, one's famulus, or through the Conjuration of the Dryadic Spirits that dwell in all the Greenwood's Kin.

At the beginning of a Rite the Presiding One shall place the Fork'd Stave in the North of the Circle, and betwixt its 'horns' place and light a candle. All Initiates of the Covine shall light a candle therefrom as a True Sign of their Honour and Reverence unto the Source of all Light. During the course of the Rite the Stave shall be decorated with Offerings according to the Rite's purpose - thus it shall serve as the Altar for the Votive Garlands of Our Adoration.

Blessed be the Fork'd Stave,
rais'd up in the Master's Name.
Blessed be the Iron-shod Stave,
from whose Spirit the Whispered Words came.
Blessed be the Horn'd Stave -
of Oak, of Yew, or Accursed Thorn.
And Blessed be the Altar Stave,
wreath 'd with Sweet Garlands of Flower, Leaf and Corn.

Arise in the Northern Place of Power,
O' Horned Spirit of the Earth!
Arise at this Thine Appointed Hour,
Thou Sire of All Our Blessed Birth.
We come to Thee, O' Satyr of the World!
With Cup and Candle, with Book and Besom.
O' Thou All-Father of Our Royal Witchdom,
'let Thine Ancient Staff be once more a-blossom.

We come to Thee in honour as the Wheel of Heaven turns,
We come to Thee to renew the Flame that in our own heart burns.
Light of the Summerlands! Torch of the Undying Fire!
Thou Star betwixt the Horns of God, brand us as with One Desire.
That we who dance in Thine Earthly Rite,
and take our Pleasure in the Depths of the Night,
may rise like Thee - the Newborn Sun,
that riseth 'pon the Sabbat's Morrow,
and in Our Flesh Thy Light enshrine,
that we Thy Starlit Path may follow.

Blessed be the Two-fork 'd Stave,
with Skull and Bones Cross'd at the Circle's Heart.
Blessed be the Iron-shod Stave,
that standeth where Four Ways do meet and do part.
Blessed be the Two-fork'd Stave,
with Arrows Cross'd in the Hunter's Name,
Blessed be the Master's Stave,
from whose Spirit the Charms of all Cunning came.

May the Blessing be!

OF THE UNGUENTUM SABBATI AND THE SWIFT FLIGHT

Know that Thy Body mayest lie in enchanted sleep at Death's border yet shall not fall under Death's sway. And whilst Thy Body doth sleep Thy Spirit shall go forth in Swift Flight unto the Cross-Ways of the Sabbat. None but Thy Witch-kin shall know of Thy Flight, that no profaner may seek Thee out to damn Thee and Thy Way.

Know ye that if ye be not blest with the power to accomplish this by Dreaming, or if ye may not perform the Rites in the Body for fear of discovery, then by the powers of the Devil's Ointment ye may go above and abune the Land in Swift Flight unto the Ancient Tryst of the Wise.

This Sacred Oil shalt be given unto Thee by Hand or by Word, yet if Work shall avail ye of its Virtues and Magical Properties, then Work! For Death awaiteth the Vain that seek without travail.

By the Knowledge and Arte of Wortcunning the Devil's Salve is prepared; consecrated unto Our Adored One, the Oil is made. The Flesh it shall still, the Spirit it shall loose from the Customary Laws of Nature; the Mind it shall not dim, but quicken and brighten with Moon and Star light. Swift Flight is its gift and keenness of the Blessed Sight.

The Spirit loosed and from Form released into an animal's frame may go: into a beast of the Field or a Bird of the Air, as a Fish of the Sea or as a Serpent upon the Earth. Thus may Thy Spirit go amidst the Sabbat's Wild Revelry or in the God's Great Hunt wander abroad, here and there over the Earth at Will: a messenger of Life, a messenger of Death, a Child in the Host of the Lord by Night.

From the Poisons of Fatality the Elixir of Immortality is made.
From Common Evil there may come Exceptional Good:-
Know ye that the Icon, which Tradition hath deemed Evil and hath named "The Devil", is in Truth the Totem of Our Most Essential Desires: the Sigil of the Primal Magical Wish.

In overcoming the Evil of an Act by its exaction New Virtues are discover'd and Fresh Pleasures found.

The Purity of the Senses is gained through the Inversion of all Common Affinity. Thus this Sigil of Words I give:-

"The Flesh and Blood of the Unspeaking Child and Innocent Babe are the Bread and Wine of the Sabbatic Feast. As the Child ye shall not speak, for thus no Secret may be betrayed. As the Child's own senses, so Thine in Purity dwell."

A CHARGE OF THE SABBAT -I
(TO BE SPOKEN BY THE DEVIL PRESIDING)

Hearken! All ye that would learn of the Old Ways: the Wisdom of the Elder Gods and the Craft of the Wise.
Hearken ye all! And as a Sign that ye are willing to obey, to serve and to learn the Way of the Old Ones, draw nigh unto your God and behold the Torch of Everlasting Fire that standeth betwixt the Horns of the Beast.
As a Sign that all Light from the God doth come; as a Sign, take ye Light from the Light-Bearer. Take ye the Fire Eternal with the Candle that Thou hast hold of. Take ye this, the Sabbat-fire to kindle in the Circle's midst and in Thy Heart to shine as the Light of Star and Spirit.

Take ye the Joy of all Carnal Pleasures - of Dance, of Wine, of Feast and of Love, for this is the Way of the Fire's Rousing. But be not weak, nor lack ye Cunning.

Hear ye the Words of the Horned God and hear ye well!
Beware lest ye should betray but one unlawful word or sign unto the Profane, for then shall the Light be taken from Thee, the Fire of Heart and Hearth shall leave Thee. No Sun shall warm Thee, all will turn against Thee.

A CHARGE OF THE SABBAT - II
(TO BE SPOKEN BY THE DEVIL PRESIDING)

In drawing close, ye are ever distanced from mine Abyss.
Overseer am I unto this Agapae veil'd in fear and with the Sepulchre's black horror - all Pain that may be, shall here be suffered - that all may be learnt and Virgin Flesh gathered.

Whosoever should seek the Hidden Face of the Spirit,
Whosoever shall chance Life for Death -
to know this Love hid in Evil's Guise -
such will kneel to know the Secret Kiss,
and gain such Wisdom as follows.

'Twixt head and Foot all is mine,
as between the Stars above and the Stars below,
the Earth and Thy Heart are mine.
May the Blessing be!

Receive Thou Thy Wise-Name,
and through the Fire leap.
May the Blessing be!

Take Thou the Mark,
and around the Fire dance!
May the Messing be!

THE CALL AND THE SUMMONING

O' *Parthenogenetrix Divine!*
Thy Name is not known unto the lips of Men.
Thy Flesh hath been divided betwixt all Women,
Thou art all Wisdom, realised through the Synaesthesia of all Sensation into Sexuality, Thou art the Arcanum to open the Mouth of the Oracle.
O' *Thou who art I in the midst of Zoa and Azoa,*
be now enfleshed amongst us.

O' Most Ancient Goddess, O Queen of the Sabbat,
Thine are the sweetest and most virgin of secrets,
For is not the Flower's Perfume most strong at Dusk,
when first the Dew of Evening falls?

O' Priestess aged nigh unto Death
Most sensual and dark of Succubi!
Thy Beauty 'neath foul abomination is hid,
that none save the Fearless shall know Thy Blessing.

O' Most Ancient God,
Thou who art all vigour and yearning of Life!
Ever-fertile, blacker than the Tomb's own earth;
Enduring art Thou as the Sovereign Oak of the Forest.

O' Incubi Most Insatiable!
Haunt not the slumber of our dormant Sexualities as a dim revenant of lusts, but rise up: the Gnarled Edifice of Supreme Desolation, the Great Horn'd God 'pon the Isolate Peak!

A RHYME OF CALLING UNTO THE DEVIL OF THE SABBAT

By Circle-Dance all Powers be sent,
By Chant and Charm and Will Intent.

Let Eleven dance about the Two-join'd-as-One,
Thirteen for the Moon and Twelve for her Sun.

By Circle-Dance all Power be sent,
By Chant and Charm and Will Intent.

The Spirit of Our Rites arise!
Manifest unto Our Hands and Eyes.

By Circle-Dance all Power be sent,
By Chant and Charm and Will Intent.

Yea! Find ye Flesh and find ye Pleasure!
That Thirteen may find their Single Treasure.

By Circle-Dance all Power be sent,
By Chant and Charm and Will Intent.

Unto Thy Flame and unto Thy Fire,
Unto Thy Star, we cast all Desire.

By Circle-Dance all Power be sent,
By Chant and Charm and Will Intent.

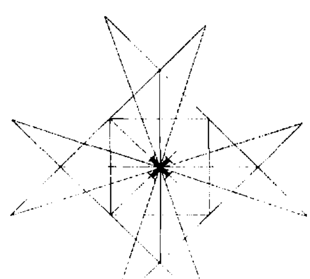
By Circle-Dance all Power be sent,
Until Our All in Thee be spent.

SIGILLUM DIABOLI

Know ye that in the Form of the Sorcerer's Hand there is a Key unto the Sacred Alphabet, and that each part thereof - finger, joint, and line - hath its secret designation. According to the predilection of the Sorcerer unto a particular Path of Knowledge there may be given unto him a certain inconspicuous and secret mark upon that part of his Hand corresponding thereto. This may be some small wound or dot that unites blood with blood, and which is stained with ink or dye; or perchance it may be some mark of ancestry - a stain of Birth and of Witchblood.

"Should the Devil's Silver Needle touch Thee, or the Covine's Thread pass through Thy Cloak, then Thou art ever his and forever blessed!"
- Such was told to me in dreaming.

Also know ye that the Sign of Our Ancestral Meeting-place X, the Crossed Roads, is a Potent Mark of Blessing. It shall serve to anoint the brow at the time of Initiation and to seal the Gates of the Body against all manner of ills and unwanted magical influences. This Mark is bestowed by the forefinger dipped in consecrated oil or salve, and is thus visible only to those who are blessed with the Sight, to Spirits and to Gods.




Formulae of Alagos vel Kers.

THE SUMMONING OF THE ANCIENT ONE OF SPIRIT
As THE PERPETUITY OF THE FEMININE:

The Sovereign Power of the Seventh Aat as the Embodiment of the Great Goddess Ononshu

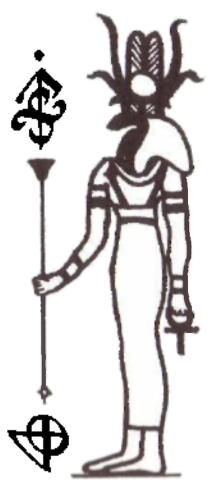
I: Alogos vel Lillitu Zoa Ka I, the Spirit of Our Deity I, in its Form as the High Queen of the Sabbat - the Black Goddess Ononshu - here be summoned by Rite and Sigil; and by the Power of my Blood as the Blood of the First Priestess of Our Arte, here be made manifest in mine own Body or unto my Senses be made visible in the Sacred Body of Woman.

The Oracle of the Seventh Cell be thus obtained, whose Iconostasis is of every Outer Sign of Belief, and which - by the Transmutable Powers of the Agapae - will call forth and charge the Primal Sigils of the Inner Cipher as I so will.

O' *Ononshu! In the Alembic of Love, Solve et Coagula, all Signs that serve to conceal and contain Thy Power are transmuted into that Form wherein is the Very Purity of the Azoth; and by Our Sacred Rites the Oracle of that Quintessence shall be revealed by the Mouth of Our Lady.*

Thou who art within the Blood of the Moon - Visible and Invisible!
Thou who art in the Blood of all Women - Blessed and Wise!
The myriad of Thy Sacred Forms throughout all Aeons shall here be conjoined in One Temple: in One Body enfleshed!

By Thy Names, known and unknown, I summon and call Thee.



THE CALL UNTO OUR BLESSED LADY ONONSHU

Ononshu! In the Sidereal Forms of Thee - Zo-an-shu-p-ket, and in the Nantes of Thy Most Potent Earthly Aspects - Ast-Nebt-het, Coatlicue, Hekate, Lilith, Diana, Artemis, Kali, Ana - I do call upon Thee and summon Thee.

By the Power of Thy Body that is within the Congregation of all Holy Priestesses, I beseech Thee. Thou who art the Visible Image of Perfect Desire, hear me and bear witness unto my Word:-

Moon most dark, yet Moon most bright!
Our Goddess lies dead!
Sepulchred in opaque slumber, exiled from sunlit memory,
entombed in the nethermost chamber of the Skull -
in the Cerebellum held - in a Bone-brittle Shrine of Death.
This is the Hour of Future Evil, where all Men in equal despair
shall mourn, and know not their Sorrow's cause.
No greater spear hath e'er been forged, than the Spirit born of these
Thy bleak and full-waned days, when I may only dream of Thee.

Moon most dark, yet Moon most bright!
Our Goddess lies dead!
Potent for Birth through Sacrifice -
Thou Creatrix beyond the Watcher's Sight.
No voice disturbs Thy Sacred Groves,
no hand tends Thy once-fertile land,
no hymns, nor rites recall Thine ancient fame,
and forgotten is Thy Charge to Man;
and silent is Thy cresent-cove, lapp'd by black and bloody sea,
once the place of all Thy Worship - abandoned now in Misery.

Moon most dark, yet Moon most bright!
Our Goddess lies dead!
Poplars black and Willows sterile choke Thy blessed orchard's soil,
and dogs and jackals prowl in darkness,
and serpents in Thy Temples coil.
Their howls and hisses share with Thee an Unknown joy!
A strange and morbid pleasure in Thine own decay -
Unfathom'd is this Secret - that I should want with Thee to lay.

Moon most dark, yet Moon most bright!
I bid Thee - Awake!
From Thy Star-jewelled Tomb I bid Thee arise!

And I into Thy Shadow stoop, to drink the Poison that doth not kill,
to suckle as an Hare a Jade Nectar from Thy Dew,
to feast upon the flesh of Swans, and revel in Wolves' savagery,
to join with Thee in churning darkness, cradled in Thy gleaming sphere
as a glistening nest of Vipers, with venom to anoint Thy Spear.

Moon most dark, yet Moon most bright!
I bid Thee - Shine!
Cast Thou into the pallid heart of Man
the Light of Thy Rememberance.
Pierce Thou this Sullen Orb of Clay,
and the Life of Earth once more renew.

May the Temple of Elder Worship arise,
its Gates be open, its Halls resound with my Call,
even with the Words of Thine Ancient Majesty.

I, the Soul and Source of Magick,
shall leave Thy Starlit Bed and once more in Thy Groves shall dwell.
Our Earthly Love 'twixt Seasons divide,
beneath the Fullness of Thy Light;
all Ancient Rites and Charms restored;
in Flesh our Souls once more unite.

Ononshu! Queen of the Empyrean Arch of Stars.
Ononshu! Queen of the Greenwood's Ring of Earth and Stone.
Ononshu! Queen of the Dead,
Whose Joy is hid in all Places of Mortal Fear,
Bestow Thy Secret Pleasures upon Flesh and upon Spirit.

Thy Cup, with twin serpents entwined, pass unto my lips.
Pour forth Thy Draught of Black Passion's Blood -
Pale Water from the Skull of Man,
Sweet Dew from the Grave's One Flower,
and Tears from the Starry Ocean's Eye...

In all Acts Thy Love to know.
In all Nature Thy Body to touch, to taste and sense.

Ononshu! Queen, Ancestress and Mother,
By Thy Names, known and unknown, I call Thee!

Conjurations and Formulae Of the Nineteenth Holy Letter



I: Alogos vel Qer, To Gramma Aios Dekatos Enatos, Genii of the Nineteenth Holy Letter of the Elder Script, being the Corpus of those Spirits and Deities having government over the Nineteenth Aspect of the One Sigil, and being under the Dominon of the Seventh Hidden Star of the Azoth. By Thy Powers the Arcanum of 'Opening the Way of the Moon' is realised and reified within the Earthly Circle of Our Arte.

THE FIRST CONJURATION OF THE NINETEENTH HOLY LETTER

Hear me and be ye conjured by me, be ye conjured by Alogos vel I.
Be ye conjured by all of the Names of the Elder Gods.

Hear me,
O' Ye Genii of the Twenty-two Rays of the Nineteenth Holy Letter.
Hear me, Thou who art the Veil'd and Mask'd Guardians -
Overseers of the Paths that lead unto the Black Moon's Throne;
Thou who art the Officers of the Ordeals of Initiation;
Thou who art the Seven Watchful Ones standing before the Gate of the Temple - Hearken unto my Calling.

Hear me,
O' Ye Genii of the Twenty-two Rays of the Nineteenth Holy Letter.
Hear me, Thou who art the Concealers and the Revealers of the Truth;
Thou who testeth the hearts of Those who aspire unto the Temple -
Hearken unto me and be ye conjured by me.

By the Worshipful Names of Our Blessed Lady, the Black Goddess -
She who is crown'd with the Triple Moon's Light,
She who is crown'd with the baleful diadem of the Bear -
By the Secret Name of the Eternal Creatress, 'Ononshu,
I do charge and summon Thee, to appear before me as I so will
and to hearken diligently unto my Calling.

O' Ye Seven Greater Servitors of the Temple of the Ancient and All-Wise Mother! O' Ye Lesser Servitors unto whom the Gate is entrusted! Hear me and render unto me the Key.

For in my Words Thy Secret Names are held, and thereby I bind Thee unto my Will.

THE SECOND CONJURATION OF THE NINETEENTH HOLY LETTER

The Address Unto the Greater Servitors, being those Guardians of the Path whose visible forms are the Stars of Khepesh

(To be spoken upon the longest nights of Winter, when the Stars of the Great Bear are low upon the Northern Horizon)

Hele! The Words of this Tryst betwixt the Elder Gods and their Children are to be kept hidden. May no word of it depart from the Covine's midst, may no profaner hear tell of it.

Hekas, Hekas Este Bebeloi! Hail! Hail to Thee!
O' Ye Seven Stars of the Bear! Ye Seven Stars of the Bull's Thigh!
Ye Seven Mourners about the Tomb; Ye Seven Watchers afore the Throne!
Unto my Voice rais'd in the Column of Eire before Thee,
Unto my Voice rising in the Serpents of Incense to adore Thee,
Unto my Words - the Thousand Charms of Calling - Hearken!
Send Thy Light swiftly into this Earthly Circle as a Sign of Thine Answer.

Hear me, O' Ye Greater Servitors of Our Blessed Lady!
Hear me, O' Ye whom the Seven Stars veil!
Benetnasch, Chief of the Mourners!
Hearken unto me and cause Thy brethren to awake -
Merak, Phecda, Magrez, Alioth, Mizar, Dubhe -
Arise! Ye Gods whom the Seven Stars veil!

Hear me, and answer to my summoning -
Ye Darkest Spirits of the Hyperborean Regions!
Ye Seven Mighty Ones standing at the Sinistral Gate of the Great Double House! Ye Lords and Ye Ladies of Khepesh and Mesekhti, and all ye Spirits of the Powers of Zoa-ka-Azoa, open the Gateways and send forth the Power of the Stellar Crown through Thy Sevenfold Portal.

Awaken! Thou that sleepest in the Coffin of the Abyss,
Thou who art hid in Death Itself, wherein Thou liest in the Darkest Nights of Winter. O' Aged Mother, Thou who liest with He that Opposeth - with He whose Name may not be spoken -
By the Signs of your Love and your Presence - the Ploughing of the Mountain's Peak with the Star-bloodied Claws of the Bear,
the Trampling of the Hills 'neath the Foot of the Bull -
As the Tearer of the Earth, I summon Thee.
All Ye Powers whom the Stars veil,
watch over me in mine Enchantment.

THE THIRD CONJURATION OF THE NINETEENTH HOLY LETTER

The Address unto the Lesser Servitors, being those Guardians of the Path whose Forms are revealed amongst the Theriocephalic Gods and Bestial Totems of Our Ancient Tradition

Hearken! O Ye Servitors unto whom the Gate is entrusted -
Manifold are Thy Forms!
I have come before Thee by the Eight Paths unto the Circle's Heart.
I stand before Thee as one made pure through devotion.
I have armed myself with the Names of the Seven Mighty Ones and with the Secret Names of Thee whom I here summon.
Therefore I bid Thee to listen unto me, and at the Calling of Thy Names to hasten unto this Circle, and herein to open and to make clear the Way for my Spirit to go forth as I will.

O' Ye Genii of the Nineteenth Holy Letter!
Ye Spirits unto whom the Gate is entrusted - Hearken!
'The Watcher of the Crooked Path Between', this is Thy First Name.
Ye that bear the Fire of the Lightning!
Ye who bear the Poisons of the Starry Dragon's Tongue -
bless me with the Seed of Thy Spirit's Fire.
O' *Thou who art the Overseer of the Lightning-swift Path,*
Hear me, for I know Thee.
I know Thy Name and I know the Names of Thy Name.

The Second is: 'The Watcher at the Left of the Gate, the White Dog of Our Triple Goddess' - this is the Second Name.
O' *Thou Pale Wolf of the Moon's Blood, keep watch about this Circle.*
Keep watch and guard Thou this Sanctuary of Our Sacred Ancestry.
Let none approach who are profane;
let all that draw nigh without summons fall unto Thy hunger'd fang.
O' Thou Keeper of the Gate of Life,
accept Thou mine Offering and Devotion,
make clear and swift the Way for me.

The Third is: 'The Watcher at the Right of the Gate; the Black Dog of Our Lord who is Death' - this is the Third Name.
O' Thou Jackal Ever-watchful!
By Day and by Night maintain Thy guard against the profane;
prowl unseen about the Four Gates of the Circle, and smite fiercely the Hearts of the Foe with dread and with a nameless fear.

Before Thy Double-Face of Soot-black Night and Gold-bright Day
I come prepared with the Lost Names of Enchantment.
Therefore I beseech Thee,
O' Thou Opener of the Four Roads of the Horizon,
O' Thou Keeper of the Gate of Death,
accept Thou mine Offering and Devotion.
Make clear and swift the Way for me.

The Fourth is: 'Opener of the Road whose Twain Ends lie in the North and the South' - this is the Fourth Name. Be Thou the Guide and be Thou the Guardian of my passing through the Gates.

The Fifth is: 'Opener of the Road whose Twain Ends lie in the Lands of the Living and in the Lands of the Dead' - this is the Fifth Name.
Hail to Thee! By whose authority the Way is opened!
Thou art the Honoured Lord of the Twin Gates of Dawn and Dusk.
Thou art the Beloved Lady who openeth the Way for the Wise Woman in the Fullness of the Moon.
Thou art the Watcher of the Seasons' Doors.
Thou art She that openeth, Thou art He that closeth.
Hear me and lead me forth into the Abodes of the Great Aeon -
Aion of all Aions!

The Sixth is: 'She who mourneth the Fallen of the Adepts' - this is the Sixth Name.
Hail to Thee! Thou who weepest and are in sore travail at the Untimely Deaths of Thy Children at the hands of the Profane.
Hail to Thee! Thou Ashen Gazer into the Pyre!
Untwiner of the Gallow's Rope!
Thou Nocturnal Spectre, Thou Owl - Hunter and Avenger - in whose Talons are the Curses of Retribution, in whose Cry is the Portent of the Arthana piercing the breast of the Infidel; without mercy, I bid Thee to avenge Our Blood spilt without honour.
Without mercy, I bid Thee to purge me with the Fires of Ordeal, to purify me with the Poisons of the Stars and to scourge me with the Cord of the Serpent's Tongue. Into the Paths of the Ordeals of Initiation I beseech Thee to guide and to guard me.

The Seventh is Secret: 'She whose Hand exalts the Severed Head' - this is the Seventh Name. For Thine is the Ordeal that cannot be revealed.

The Eighth is: 'Judge of the Souls Aspiring - this is the Eighth Name.
Hail to Thee! Thou who art the Guide overseeing the Officers of the Ordeals Initiating.

Hail to Thee! In whose Hand is held the Balance of the Truth,
Beneath whose Eyes the Self, its Embodiments and Aspects are tested:
the Worth of Flesh, Mind and Soul - in Shade as in Light;
May I be found worthy of the Temple, may I be perfected in the Part as in the Whole - the Great Work to fulfill, Now as in Eternity.

The Ninth is: 'The Ladder of Knives, the Path of Thorns' - this is the Ninth Name.

The Tenth is: 'The Path of Fire, the Road of Burning Stones' - this is the Tenth Name.

The Eleventh is: 'Ordeal by Poison, the Path of the Devil's Salve' - this is the Eleventh Name.

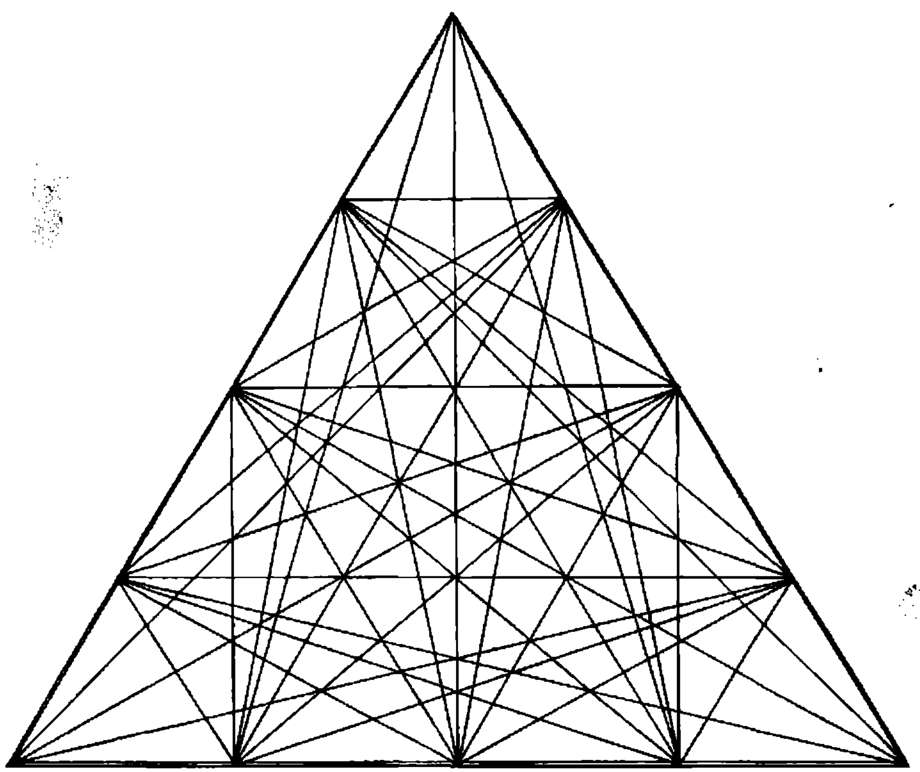
The Twelfth is: 'Ordeal by Entombment, the Breath of the Black Earth, the Path of Corpses' Embrace' - this is the Twelfth Name.
Hail to Thee! Thou who art the Officers of the Ordeals Initiating.
Hail to Thee that watchest over the Paths of Egress, wherein the Sphinx is slain.
Aid and perfect me within the Arcana of the Great Enchantment,
guide me and guard me within the Paths of mine own Deaths,
that I may claim such Powers whilst living now.
Ease not the severity of the Ordeals, nor save me from the precipice of mine own Passions.

The Thirteenth is: Secret. This is the Thirteenth Name.
Hail to Thee! Thou art the Omen-giver,
Thou art She that speaketh in Silence.
Thou art the Spider walking upon the Sigil of the Seventh Aat - the Sun emblazoned with the Moon's Thirteen Rays.
Thy Steps upon this Sign bespeak the Tides and the Times of Calling: the Vital Points of Intersection 'twixt the Instant and the Aeon.

By Thy Secret Name as dreamt, I call to Thee.
Thou who walkest 'pon the Web of Thirteen Moons of the Sun's Circle, hear me, for I do adjure Thee and all Oracles of the Truth, to guide and to guard, in Light as in Darkness, I who go forth in the Name of the Firstborn of Witchblood.

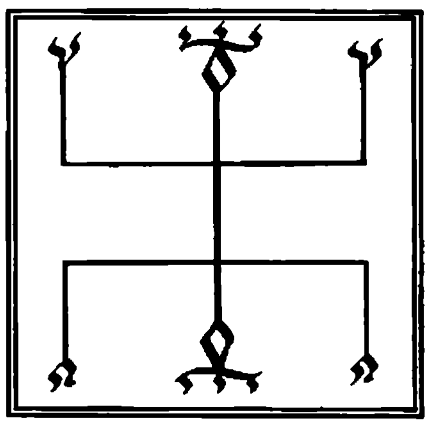
SUMMATION

Ye Genii of the Nineteenth Holy Letter!
Ye Gods mask'd in the Bestial Totemism of I within the Arcanum!
Ye Gods whom the Stars of Khepesh veil!
Unto Thy Mooring-Post I have fastened the Barque of Millions of Years; none shall loosen the Cord, none shall break the Spells of the Imperishable Stars, none shall enter the Never-Setting Abode who art deemed profane. For mine is the Path of the Endless Knot.



THE FORMULAE OF THE EIGHTH CELL

Being the Aat of the Ninth and the Twentieth Letters
Of the Sacred Alphabet





THE FORMULAE OF THE NINTH HOLY LETTER



"Not in Flesh my Sexuality quench, but in Stars and in Nebulae - grow mightier! It is the Wish of Lust to be satiated only in the Grave, but let mine endure beyond the dust to engulf Suns and Gods. For with my Shadow I will eclipse the Very Face of Nature!" Thus saith Sethos in the Mirror Alogos.

In a Secret and Abstract Pleasure immerse Thy Self, condemn the Desire and its Sigil to a swift forgetting.

Contemplate the Magical Wish at the borders of Sleep, grasp its Reality in the imminence of Waking.

Behold the Cipher of the Arcanum!
The Synaesthesia of all Sensations of Being, focus'd in the Tacit Omnniscience of Sleep and here made articulate via the Automatism of the Hand:



A CONJURATION OF ZO-I-AS

The Primary Initiating Intelligence as the Oneiro-psychopompos

ZO-I-AS-SA-I-OZ - Whisperer of Vala!
Oracle of the Zod Ka of I, the Death-Born One.
In Dreaming Thou art the Guide of mine Eye;
In Waking, the Guide of the Hand and the Quill.
As the Bat descending upon the Chalice of Our Blood, so art Thou -
The Vampyric Colossus:
the Abyss of Darkness extending in all directions.
Drink Thou from mine heart, drain me of life and to the dust cast me,
That from my fleshly tomb my Shadow in Thine Abyss shall rise -
The Living Truth of I, hid 'neath the Veil of Eternal Night.

As Hypnos Unseen, steal into my Night,
With Cup tilt'd at my Eyes, the Bitter Wine -
From Poppies black and flowers pluck'd from the Lethean banks,
Distilled and perfumed, blacker than the blood of owls
And darker than the Desert Night, yet sharply sweet as from some moth-haunted vine - unto each part'd lid, but a single drop of this Nectar pour. With purging and nigrescent fire unfurl the Star of Dream's bright Inspiration!

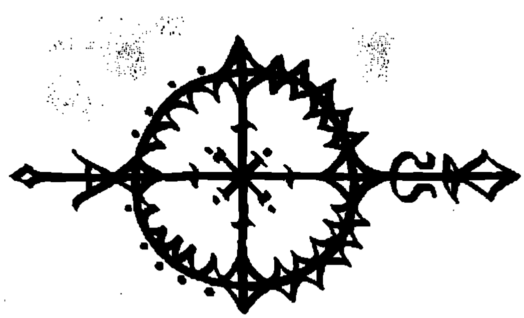
All Day-born Vanities sift from Willed Obsessions,
That with Intention are made seed-like beneath the Sun,
And upon Sleep's fertile ground are strewn beyond remembrance,
Until, touch'd by your nocturnal gleam, have now grown prolific!
Nightmares inevitable to enflesh 'pon Earth -
the Colossi of such Desires Unnamed,
that find in you their Silence subtly pronounced!

ZO-I-AS-SA-I-OZ, Initiator of Zoa and Azoa!
O' Thou rare glimpsed Effigy of all Arcana mask'd with Death!
Thy Word - offered unto the Sight of Dreaming Man - is an open book
Held in hands of flame, as by some god of veiled and savage aspect,
Or by some fair djinn, forgotten but now grown past Godhead,
in countenance fierce and of ardent beauty!
Thy Soul - distant and untouchable as the Phoenix nested -
Shall arise from the ashes of each Sun in turn.
Thy Inferno - the Greater Fire!
Thy Concupiscence - the Very Death-bed of Nature!



THE FORMULAE OF AChRONOS-SONORChA,
Being the Power and Entity of Magick ordaining
the Sequence, Division and Simultaneity of the Aeons and the Instant

The Grandiose Vista of Eternity's Scope by mine Enchantment be encompassed. All Time, as within my Dreams, flow back and forth as I will, the Tide of its Blood be subject unto the Hand and the Eye of my Sorcery; and thereby let the Power of the Aeon of Aeons be focus'd at the Points of Transmutation.
Let all Aeons in this Instant of Magistry concur,
all Currents of Ancient and Future Magick inform Thou this Spell: I...



EVOCATION/INVOCATION OF THE POWER AND THE ENTITY SONORChA- AChRONOS

O' Thou who dost walk upon the Star-branching Storm,
Lord of the Chaos-turning Dance!
O' Spirit Undimensioned, unborn yet most aged!
O' Thou Child of Thine own Child, hear me!

By the Cross of the Parallel,
By the Ka of I in the Syzygy of Selves.

O' Thou whose Gate is the Silhouette, seen as though of Finite Form.
O' Thou whose Entity hath all Dimension folded within.

By the Sigil of Thee, whose Lines are oblique unto all Possibility,
Be ye conjured! Be ye summoned! Be ye transvoked!

By Thy Name, wherein are the Secret Formulae of the Great Aeon -
Sonorcha-achronos, And by the Name of Thy Name:
'Alothoqah K'aatos', who is called 'The Navigator of Oblivion',
I call upon Thy Power to guide the Wanderer.

Come forth, O' Serene One, aid me in the Wilderness and the Storm.
Come forth and let Thy Hand and mine own Hand be as One -
As my Body of Substance is within the Earthly Circle and upon the Point of Our Ancient Tryst, so my Spirit goeth forth into Darkness and Tumult. Therefore I beseech Thee, aid Thou me and guide Thou my Pathways through the Oblivion of the Existent and the Non-Existent.

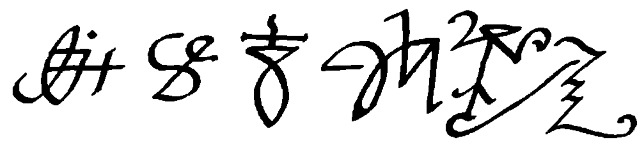
As I step forth from the Known into That which is as yet the Unknown,
Let Thine Eye and mine own Eye be as One.
So Mote It Be!

FORMULAE OF HYPNO-AESTHESIA

In Sound Sleep I am become a Form Sigillick: an Embodiment of Tacit Wisdom gestating in the Nocturnal Womb of Phantasies and Dreams. Beyond Self-Conception and unbound from the Ego, I freely metamorphize from Form to Form as necessitated by the Pure Aesthesis of the Dreamt Sabbat.

In Sound Sleep I am become a Form Sigillick, in that the Consciousness of my Form is oblique unto its own State of Realisation - it is Unknown to that which is the Knower.

Formula of Dreaming Possession

I: Alogos vel 'I' = 

I: Autochthon - 'I', the Self, possessed by the Summoned.

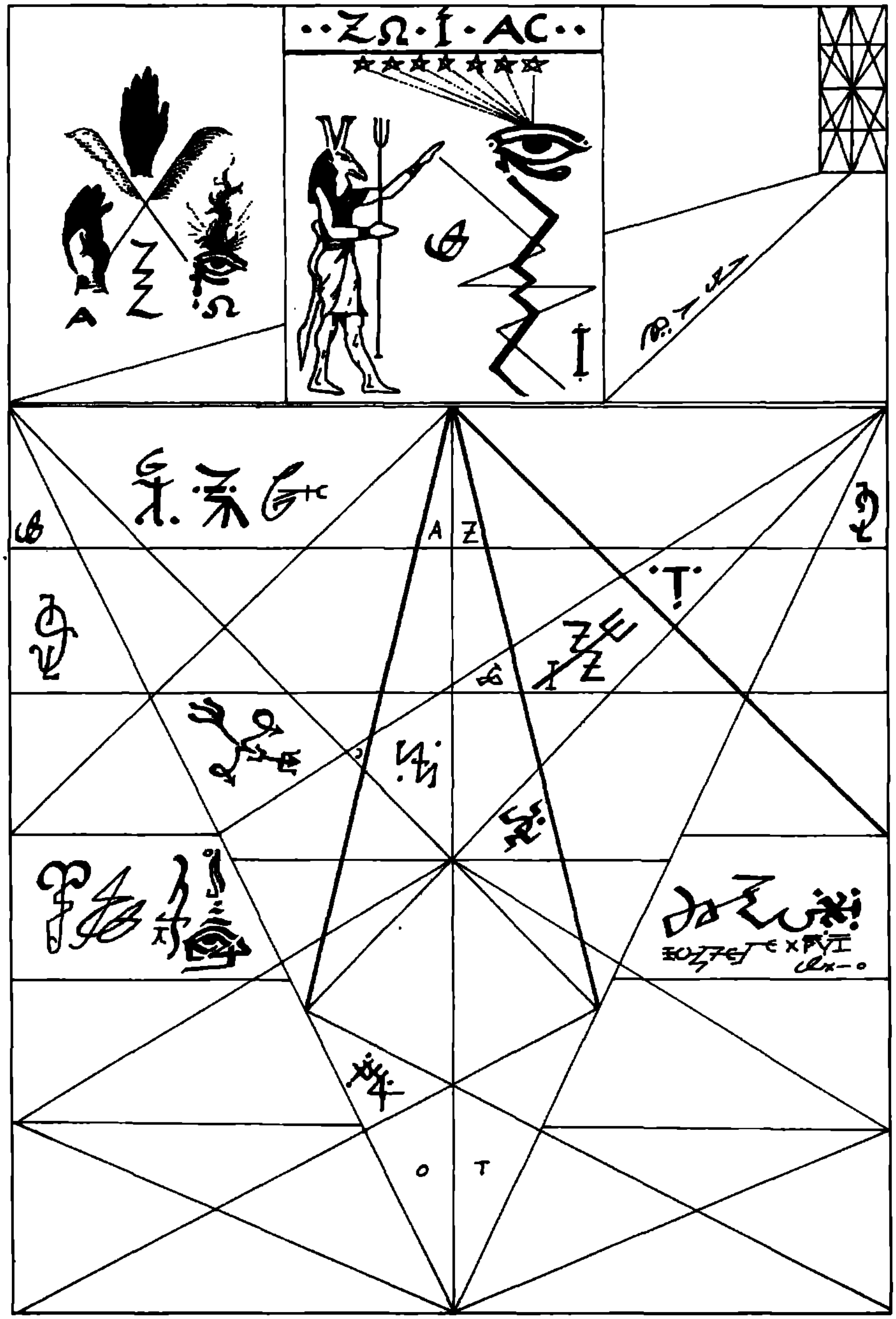
I, who in Dreaming am composed in the Abyss of Sotoza as the Watcher and the Ever-Open Eye, become the Witness of the Self 'I' in syncretic alignment with the Summoned. Thus am I the Overseer of the Self's Totality, thus is the Self subject to the complete ravishment of the senses by the Enchanted Obsession, Trance and Ekstasis of the Act of Sorcery.

The Self, by the Purity and Exaction of Belief is focused upon the Aatic Singularity of the Invoked and is thus the Vessel possessed thereby: I Autochthon - the Oracle of the Possessed Memory - remote to the Act, yet in hypostasis within the Self enacting the Sabbatic Phantasy of the Dream. Let the Flesh be bound by such fetishes cognate unto the Rite and subject unto the Formulae of the Famulus in Hypno-aesthesia. By such means I shall dwell apart, whilst the Summoner and the Summoned commune in the Dream-built Temple of Self!

During Sleep I lie in the Bed of my Ancestors; from their Wombs and their Coffins I am cast back and forth in lives untold -I am fallen to the depths of my forgotten existences. In Non-Modality of Form I embody the Tacit Wisdom of Gnosis. What Mortal Tongue or Word could frame such Secrets? None but the Very Substance of my Flesh!

THE FAMULUS IN HYPNO-AESTHESIA

Let this be the Method:- By Will intent upon the Sigils of the Familiar the Imagination shall be ravished by the enchanting ambience of the Familiar's reposoires. By such 'Abodes of the Spirit' grasped firmly in Thine Hands, and such cognate amulets fastened about Thy Body, Thy Whole Flesh shall be consumed in its Solitary Agapae with the Familiar as with the Sexual Daimon of all Pleasures! Thereafter lay Thy Body of Flesh down to sleep at the Circle's heart and through that Place Thou shalt descend, for such is the Very Gate of Death and Hell: the Point of Ingress unto the Sabbat Infernal. Thus pass Thou through unto that Vision which the Familiar - as the Messenger of the Gods and Ancestors - intendeth for Thy Sight.



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THE FORMULAE AND CONJURATIONS OF THE OCTRIGA
BEING UNDER THE DOMINION OF THE TWENTIETH HOLY LETTER



Preliminaries

In the Invocation found at the very beginning of the Aatic Formulae (see page 71) the Vision of the Sigillum Azoetia is described. In studying its verses, or even by attaining unto its Vision for oneself, it will be observed that circumambulating the Great Circle - the Map of Possibility - are Four Figures. The symbolism and interpretation of this aspect of the Initiating Vision is the basis of the following formulae.

The Vision in itself is to be attained through the Recitation of the Sacred Formulae at the True Cross'd-Roads, and is bestowed by the Highest Initiating Powers of the Sabbatic Mysteries. Within its splendour and spectacle the Four Figures circumambulating the Circle are each seen to pass through four transformations, which, in anthropomorphic terms, may be designated:- Father, Mother, Son, and Daughter.

From this interpretation we obtain a basic fourfold expression of Human Entity, the totality of which has its focus and equilibrium in the Incarnate Vessel of the Sorcerer. The four transformations represent the fourfold extension of the Point of Spirit into the Cross of Matter, and thus symbolize, in anthropomorphic terms, the Manifest Forms adopted by the Sorcerer in the circumambulation/ensorcellment of his own Entity. The symbolism of the Four Figures is directly correspondent with the Symbol of the Fourfold Elemental Sphinx and with the Four Letters of the Sabbatic Tetragrammaton, similiarly the revolution of the figures is the symbolic corollary of the cycles and permutations of the many symbols and formulae operative within, and aligned unto the Sacred Quaternary of the Tetragrammatic Gestures.

From the One Point, whereupon the Perfect'd Sphinx is exalted;
From the One Point, whereupon the Perfect'd Sorcerer walks;
From the One Point, the Focus of the Grand Alignment of all Spells, Rites and Formulae of the Arte Magical;
From the One Point, the Very Centre of the Circle of the High Sabbat of the Wise - there issue the Four Greater Emanations of the Cross'd Roads and therein are the Powers of the Sacred Tetragrammaton.
In the Spaces betwixt the Four Greater Emanations are the Four Lesser Emanations, wherein are the Secrets of the Revolution of the Sacred Quaternary and the Transmutation of its Powers throughout the Twenty-two Clavicles of the Cipher.

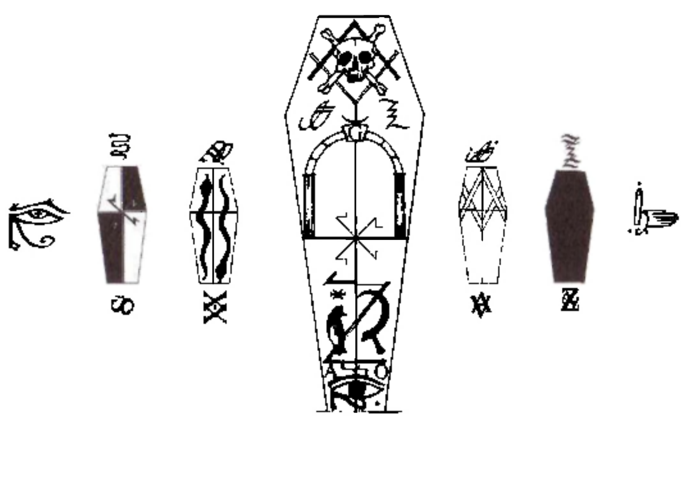
The Four Greater Emanations of the Perfect'd Sorcerer's Entity are Four Bodies of Magical Power. These embody the permutations and alignments of the Powers of Zoa and Azoa, which are in themselves attained in the Sorcerer's Passing through the Sinistral and Dextral Gates of the Great Double House and by his indwelling within the Continuum of Ensorcellment that binds the Circle of all Possibilities.

Unto the Vision of Man the Four Great Aspects are the Watchers invoked at the Quarters of the Earthly Circle. They are symbolised and are dreamt of as Anthropomorphic and Totemic Archetypes which embody the specialisations, facets and combinations of those Powers constituting the Horizon of the Sorcerer's Vision of Nature as a Whole, that is, they express the Four Elements as personified and symbolised in Deific and Totemic Forms, and as made manifest with both Directional and Chronological significance.

The Four Lesser Emanations are the Non-modal States of Power whereby the Transformation of the Four Greater Bodies is achieved. They bridge the spaces between the Four Quarters, and facilitate the Transmutation of One Form or Power to another, and thus have dominion over the circumambulatory continuum of the Sabbat.

By the Octriga of these Powers the Sphinx is made manifest in the Circle of the Earthly Sabbat, and is exalted in the Heights as in the Depths. This Mystery, as it is wrought in the Wisdom and Arte of Knowing Brethren and as divided 'twixt Men and Women 'pon the Circle's Eightfold Round, is the manifestation of the Primal Covine; it is the Bringing to Flesh of the First Circle: the Incarnation of the Four Watchers who ward and encircle the Kingdom of Being that is emanated from the Elder Gods, even from the Very Heart of One. Here shineth forth the Lumina of the Magical Quintessence, Seed of Our Crooked Path!

I-Zod-A ZIA



THE FORMULAE AND CONJURATIONS OF THE OCTRIGA

I: Alogos vel Rtha: To Gramma Aios Eikostos, Genii of the Twentieth Holy Letter of the Elder Script, being the Corpus of those Spirits, Powers and Entities having government over the Twentieth Aspect of the One Sigil, and by whom the Arcanum of the Octriga is revealed and reified within the Earthly Circle of Our Arte. By the Name and Sign of Thy Sovereign Aatic Genius, the Primal Initiating Intelligence of the Eighth Cell of the Quintessence, Thou art summoned and hereby petitioned to aid the Conjurations of the Octriga.

Eight Men and Women in Equal Divide,
Eight Horses to One Chariot tied.
Eight Pleasures tasted in One Desire.
Eight Feasts held to the Sun's Full Fire.
Eight Limbs to bear the Single Burden.
Eight Swords to guard Nocturnal Eden.
Eight Hands to strike the Aeon's Knell.
Eight Mouths to speak their Single Spell.

I, Alogos vel Octinomos,
the Genius of the Covine of Eight,
the Sphinx of the Octriga, hereby decree:-

Ye that in this Conclave meet need be of much learning in the Paths of Cunning, fully-waxed within the Old Ways of the Arte and in strength sufficient unto the Prowess of this Rite. Ye that have not yet walked Eight-Score-and-Nine times round the Circle of the Full Moon's Rite, think not to tread this Crooked Track, nor dare ye leap to tasks outreaching Thy step, lest ye should fall short of that which ye have thus far seemingly accomplished. Ye that in this Conclave meet - neither higher nor lower shall one be unto another; and in Wisdom - let all be of much Wit; and in Learning - all of High Degree.

And thus, after giving due counsel, I give unto Thee the manner of this Rite. Gather ye together as One Body at the Eight Times of the Sabbat's Wheel. Stand ye as Man and Woman at each Quarter of the Circle, and let each couple proceed from their appointed stations about that Circle to turn the Eight-Spoked Wheel of the Sabbat's Mystery. Let each couple formulate, by the Hand/Eye/Phallus/Mouth of their Unity, the Sacred Postures, Gestures and Enchantments, even unto the Fullness of their Knowledge and Abilities. And let this be done with clarity arid with the most particular attention to each step of the Rite, that all Power raised within the Circle shall in nowise be diverted or directed unto aught but the Mystical Centre of the Mystery.

Thus, by the Perfect Accomplishment of the Eightfold Rite at each of the Eight Times of the Great Mystery's Celebration throughout the Sun's Year, Thou shalt raise and secretly embody the Sphinx of all Thy Conjurations. Thou shalt make manifest within the Earthly Circle the True Image of the Initiator of this, Our Sacred Arte of Magistry, and this Power Thou shalt know as the Keystone of Magick.

From such as I have herein revealed let the Wise divine and formulate this Mystery according to the Artifice of both the Sorcerer and the Covine. Gather ye as One: fourfold in the Form of the Primal Quadrigan Circle, eightfold by Shade and Light, self-divided 'twixt man and woman, ever as One in Thy Magistry. By the Eight Times knotted 'pon the Circle of the Year, leap forth from all seasons to the Ninth Time beyond and within - to the Time-that-is-not-a-Time - the Day beyond Eternity's Full Turning.

THE CONJURATION OF THE EIGHT PRIMORDIAL ONES
Being the Octriga of the Elder Gods

Ye that exist in the Four Quarters of the Horizon,
Ye that exist in the Four Spaces Between,
Thou who art mine own Entity in the fulfilment of every Possibility, and by whose Circumambulation of the One Sigil the Universe is perpetuated in the Continuity of Existence, once more I bid Thee - as I have done in the Alpha and Omega of All and Nothing - to cease the Circle-dance, and to take up Thine appointed stations about the Circle of the Elevenfold Wisdom.

Hearken therefore unto my Spell, by which I weave Enchantment throughout every Aire and Dimension.
O' *Hear me, Ye that stand in the Extremities of the Eight Directions.*
I adjure Thee, O' Thou Covine of the Eight Primordial Ones, to make the Signs of the Star and the Cross, and thereby to decree the High Sabbat of the Ages unto all Thy Blessed and Beloved Children.

Come forth as I name Thee, to this Earthly Circle's Heart.
O' Come Thou forth unto this Point where stand I that summon Thee. Leave Thou Thine appointed stations and come forth unto this Place - the Crossroads of every Path and Power of the Magical Quintessence, the Very Centre of the Existent and the Non-Existent, and dwell ye here in the Living Temple of my Present Incarnation.

Create me anew as the Sphinx of the Eightfold Power.
Return to me the Word by which I bade Thee to exist.
Give unto mine Hand and Eye the Knowledge and the Wisdom which Thou hast scattered amongst Thy Children. Restore Thou in me Thy Covine's Perfection, and make me to know the Grand Arcanum of the Cipher graven about the Horizon's Edge,

O' *Hear me, for I know Thy Name and the Name of Thy Names:-*

The First Name is: 'He that existeth in the House of Khepesh, possessing Death: Azoa Apethiui Khepesh' - This is the First Name.

The Second Name is: 'She that existeth in the House of Sah, possessing Life: Zoa Ononshu Sah' - this is the Second Name.

The Third Name is: 'He that existeth in the House of Khepesh, possessing Life: Zoa Apethiui Khepesh' - this is the Third Name.

The Fourth Name is: 'She that existeth in the House of Sah, possessing Death: Azoa Ononshu Sah' - this is the Fourth Name.

The Fifth Name is: 'He that existeth in the House of Sah, possessing Death: Azoa Apethiui Sah' - this is the Fifth Name.

The Sixth Name is: 'She that existeth in the House of Khepesh, possessing Life: Zoa Ononshu Khepesh' - this is the Sixth Name.

The Seventh Name is: 'He that existeth in the House of Sah, possessing Life: Zoa Apethiui Sah' - this is the Seventh name.

The Eighth Name is: 'She that existeth in the House of Khepesh, possessing Death: Azoa Ononshu Khepesh' - this is the Eighth Name.

By these the Eight Names of Thee whom I here summon, being uttered by the Eight Mouths of the One Body Invoking and Evoking, Thou art hereby conjured to the Meeting-place of Thine own Hypostases.
From the Extremities of the Paths of Emanation, I call Thee forth unto the Axis of the Self-Pantheon.

I call Thee forth, O' Thou Hidden God, in whom the Millions-of-Forms-of-Being are made known unto the Hand and the Eye of Sacred Vision as the Sacred Quaternary of the Four Watchers.

Thee I invoke, Thee I evoke, into this Living Temple of Flesh whence cometh the Words of this Spell, and wherein, upon the Shrine of Worship, there is the Offering of a Living Heart.

By my Blood and mine Oath, I summon Thee, to bind and to empower this, Thy Most Sacrosanct Mystery, call'd amongst Men and Gods alike, "The High Sabbat of the Ages."

O' Thou Keystone of the Crown,
Thou Eighth Head of the Seven-headed Close-coiling One!
O' Thou Secret and Hidden Starry One,
Thou who art the Invisible Centre of the Seven Stations of the Pole -
I call Thee forth by the Words of Power which Thou hast granted me:

AST - HEMAII - KHUEDFU
HER - SMAI -TAUI
KHEFT - SUT - MAKHU

Thee I evoke, that dwellest beyond the Sinistral Gate of the Double Temple. From Thy Throne that is guarded by the Sevenfold Spirit of Khepesh, I bid Thee to come forth.

Thee I evoke, that dwellest beyond the Dextral Gate of the Double Temple. From Thy Throne that is guarded by the Sevenfold Spirit of Sah, I bid Thee to come forth.

Thee I evoke, that dwellest beyond the Seven Pole-Stars of the Aeons. Thee I evoke, that exist beyond the Alpha and Omega of the Aeon's Circle.

Thee I invoke, who art the Most Ancient Image of I,
Whence cometh every Power of Magick.
O' Thou who art Four-of-Form, Double-of-Face, and One of Spirit - by this Conjuration and by the Words which Thou hast spoken through mine own Mouth, I transvoke Thee at the Crossroads of this Instant and this Point.

So Mote It Be!

THE TOTEMIC FORMULA OF THE OCTRIGA

I: Alogos Ximahrah Sut-Ahkti,
the God aligned by the Eightfold Power raised within the Circle of the Octriga. By mine own Mouth pronounced - the Form Totemick carv'd in the Subtle Aires by the Hand of the Rite:-

I am He, I am She, the Chimaera of all Dreams and Phantasies that are voiced in the Orgia of the Witches' Sabbat, the Body Omnipotent of the Gods' own desires - whose Crown is the Undying Torch betwixt the Horn'd Majesty of the Goat; whose Face is a Mirror of Wishes held in Silence; whose Eyes are the Double-Lion of Truth, resplendent in the Firstborn Light of Heka, and in whose Gaze is Life or Death;
Whose Mouth concealeth the Dragon's Night-envenom'd flame, with fangs a-thirst for the First and the Last Breath of the Universe;
Whose Tongue is the Blood-letter, with the Triple-Snake entwined;

Whose Wings are those of the Rising Phoenix, bearing the Lightning to rend the Void asunder; whose Body is a Wilderness of Sapient Whoredom; whose Kteis is the Grave of Death Itself, a Mouth whispering Seduction none may assuage; whose Phallus is a Thorn in the Rose's Heart, a Sword raised to every Summit of Ekstasis;
Whose Limbs support the Army of the Living Gods, and encircle the Very Flesh of I throughout All Eternity.

By the Power of the Octriga focus'd upon the Formlessness of I (Itself attained through the Arcana of Egress) the Non-modality of I is aligned and transmuted unto the Modal States of Entity which are the Revealed Forms of Our Elder Worship, and also to those Secret Forms which may be realised through the Arcanum of the Fourth Holy Letter. Thus the Sorcerer attains to and becomes that which he has worshipped and summoned.

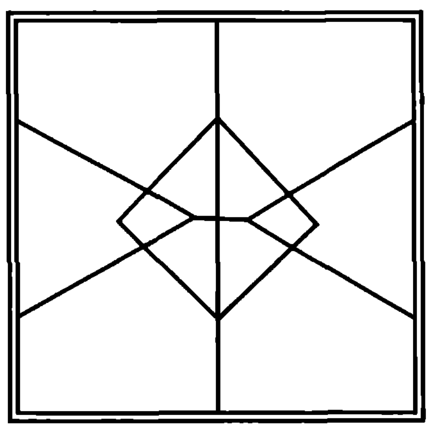
By the Eightfold Power of the Perfect'd Rite focus'd upon the Chosen Sigil by the Whole Covine, the Entity of that Sigil is raised unto its Deific Apotheosis upon a subtle plane prior to its reification via the Twenty-first and the Twenty-second Letters; thus the Gods of Our Worship are born of their own Children.

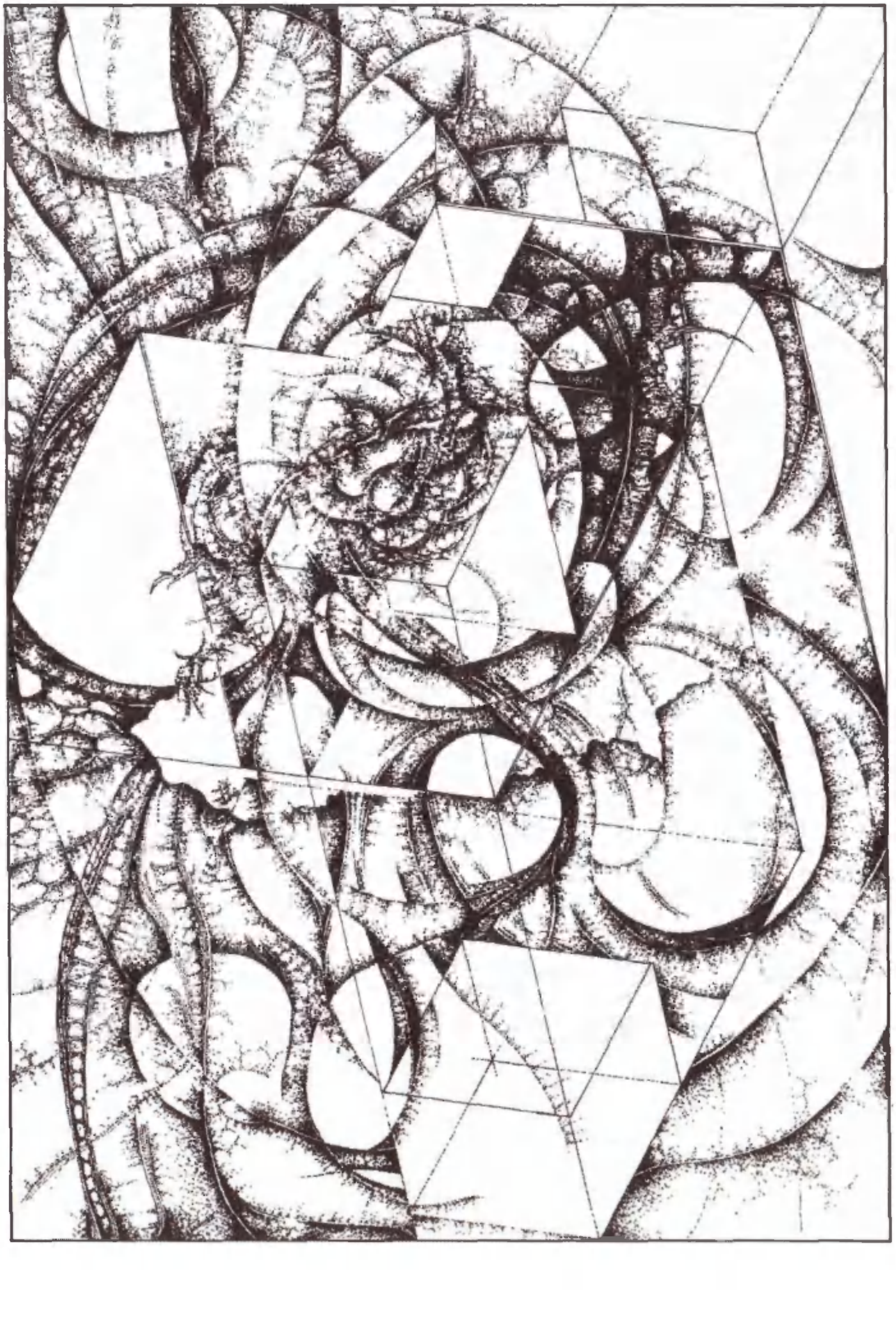
Let Sun's Seed and Moon's Nectar merge in the One Star's Flame; let the Powers of Priest and Priestess, Zoa and Azoa, be focus'd at the Gates of the Twin Sexualities, and meet together at the One Point of Summoning. Thus at each Sabbat, by the Rites of Sacred Orgia, walk ye upon and tie ye the knots of the Witches' Alphabet. Let each Point be orientated towards the Directions of the Most Secret Tetragrammaton and throughout the Four and Twenty Permutations thereof, ever according to the Falling and the Rising of the Seen and the Unseen Tides of Power.

So Mote It Be!

THE FORMULAE OF THE NINTH CELL

Being the Aat of the Tenth and the Twenty-First Letters
Of the Sacred Alphabet





THE FORMULAE AND CONJURATIONS OF THE TENTH HOLY LETTER



I: Alogos vel Iug-Ka, To Gramma Aios Dekatos, Genii of the Tenth Holy Letter of the Elder Script, being under the Dominion of the Ninth Hidden Star of the Azoth, and by whose Powers the Arcana - of the Concentration of the Azoetic Currents within the Mumia of Blood, and of the release and the control of those selfsame powers of the Azoth by the Acts of Holy Sacrifice - are performed and reifed within the Precincts of those Temples sacred unto the Traditions of the Arte Magical, even within the Circles consecrated unto the Mysteries of the Most Holy and Ancient Cultus of the Witches' Sabbat.

I, Alogos Dhu'l-qarnen, hereby summon and transvoke the Genii and the Powers of the Tenth Letter of the Cipher. This Letter, being the tenth aspect of the One Sigil, hath government over the diverse media conveying the Currents of the Azoth; that is to say, it hath all Influence and Control over the Magical Currents which are in motion throughout the Paths of the Sigillum Azoetia, and consequently throughout the corollaries of those Pathways: the Invisible Tides betwixt the Stars, the flow of Ichor within the Veins of the Gods, and the motion of the Blood within the Veins of Mortal Flesh.

May mine Hand and Eye bear witness and be illumined by the Knowledge of the Arcanum of the Tenth Letter.
May mine Hand be possessed by the Power to cause increase and decrease, to wax and to wane the ebb and the flow of the Magical Currents, and thereby to purify and transmute mine own Flesh in concordance with the Invisible Motions of the Universe.
May the Eye perceive the Living Truth which is hidden in the Blood of the Wise, for such is the Secret veil'd in Silence, the Arcanum of the Lineage of the Elder Gods.

Hear me and be ye conjured by me, be ye conjured by Alogos vel I.
Be ye conjured by all of the Names of the Elder Gods.
By the Orison of Thy Formulaic Name: Alogos vel Iug-Ka To Gramma Aios Dekatos - and by the Tonalities and the Rhythms revealed therein by its reduction through Syncretic Alignment - Om-k-vra-l-id-g-set - I circumscribe and ensorcel the fundamental nature of Thy Power and Influence within the Totality of the Perfect'd Azoetic Grammar.
Hear me and be ye conjured by me, be ye conjured by ***Alogos Vel I.***
lie ye conjured by all of the Names of the Elder Gods.
By thy Name and by the Names of Thy Name, I salute Thee and beseecht h e etoexhibitrecognitionofmineEnchantments.

I call Thee and I conjure Thee, and by Thy Names I do charge Thee to come forth from Thine appointed aire unto this Circle of Arte, and herein, according to mine Artifice of Conjuration, to co-mingle Thine Invisible Essence with the Visible Mumia of mine Offerings (blood, food, pleasures, incense...) and thereby to appear in a likeness visible unto the Mortal Sense of Man.

The First Name is: 'CHUAYLIL' - this is the First and Secret Name.
Hail to Thee by this Thy Name, the First and the Secret Name of Thee, which I have dreamt in the Ninth Conclave of the Empyrean Sabbat.
Hail to Thee in the Iconostasis of Blasphemy.
Hail to Thee, from whose lips writhe the Snakes of Poison.
Hail to Thee who drinketh blood fresh from the Heart of the Sacrificed One, who suppeth bile from the Wounded, and who stalketh and prowleth the Battlefield and haunteth the Bedside of the Dying Foe.
Hail to Thee whose Joy is in the Agony of the Infidel, and whose Pleasure it is to drink from the broken skulls of Men.
Thou art She, whose Kteis is the Doorway of the Blessed Death.
Thou art He, whose Phallus is the Bolt upon the Doors of Heaven.

The Second Name is: 'The Cat of Fire'- this is the Second Name.
Hail to Thee beyond Thine own Iconostasis.
Hail to Thee whose Form is as a Great Cat of Incarnadine Flame.
Hail to Thee who art upon the Right Eye of Sah and upon the Left Eye of Khepesh, who goeth forth by Day upon the Path of Fire - the Road that flasheth forth from betwixt the Geminus of their Sight - to scourge the face of the Infidel.
Worship is Thine from the lips of my vengeance.
Praise is Thine from the Sacrificed Heart bared to the Sky.
Hail to Thee! Whose Power is swiftness to pass between those Ways visible unto Man, and by whose stealth I am brought forth in dreaming to stand before the enemy of mine Heart in the Embodied Form of Vengeance. Therefore none withstand the Cunning of Our Spell.
Behold! Thy Power is upon the Sinistrality of my Flesh, and I go forth by Night wheresoever I desire to perform the Will of my Sorcery.
Thy Form is upon me and I am like unto Thee in the Ninth Conclave of the Elder Gods.

The Third Name is: 'Cup-bearer'- this is the Third Name.
Hail to Thee who beareth the Graal of the Sabbat; yea, it is by Thine Hand that the Cup is lifted from the Feast-table of the Agapae unto the lips of those worthy to drink therefrom.
Hail to Thee who catcheth the Fountains of Blood sprung from the Arthame's Kiss, and who storeth the Powers thereof within **the** *Invisible Sanctuaries of the Gods.*

Hail to Thee who receiveth the Virgins' Sacrifice.
Hail to Thee who offereth the Libation upon the Point of the Triple Axis - who passeth the Cup unto the Blessed Ones in their Heights, and to the Mighty Dead in their Depths, even unto those Worthy Ones whose abode is within the Circle of the Earth.
Hail to Thee who appeaseth the thirst of the Blessed and the Wise, who tendeth unto the Enthroned Ones within the Great Double House.
Praise is Thine who bringeth passing satiation from the travail of aeons.

O' Thou who dost prepare and pour forth the Wine of the Sabbat in its seasons - heed Thou my Word and aid Thou my Spell.
Stand Thou in readiness for the Waking of the Old Gods, prepare Thyself and await at the head of mine Altar, that Thou mayest swiftly bear mine Offerings unto Those who come forth from the Darkness.
And in the fulfilment of this Thy Covenant the Cup shalt be Thine to drain, and in the fullness of time it is mine own blood that shall mingle with Thine in the Graal - therefrom shall we drink as with One Mouth.

The Fourth Name is: 'He whose Tongue is the Serpent within the Blade of the Arthame, and whose Body dwelleth in the Hilt'- this is the Fourth Name.
Hail to Thee, O' Thou Star-god Chuaylil, a-crouching in the Hand of Priest and Priestess. O' Thou brooding and a-thirsting god, whose tongue darteth forth to drink of the Bloody Inundation of Sacrifice.
I raise up Thine hallow'd image - the Ad'hame - unto Thy Never-setting Starry Abode, that Thou mayest fully align Thyself and Thy Powers therein - that Thou mayest come forth upon the Point of Sacrifice and enflame Thyself within I who wield Thine Image.
With Thy Light Sidereal I illumine the Horizon -I call forth flames into the Circle-centre where standeth Thy Pyre of Offering.
The stench of Death pleaseth Thy nostrils and coileth with the bitter incense which I have burnt for Thee.
I plunge Thee downwards, O' Thou Star-forged Tongue of Iron, to strike at the Heart of He whose Flesh is the Bread of the Sabbat, to strike at the Heart of She whose Blood is the Wine of the Sabbat.
I bid Thee to feast and to drink, O' Thou Blood-letter Chuaylil.
And as Thou art nourished, fall not to sleep within the shrine of the Dagger, nor burn Thou with craven yearnings for the tumult of the Void, but unto mine own Spells be attentive.
*Take **heed** of this Charm, for within it is sealed **Thine own Power, and it shall bind** Thee as with **the** Covenant of all Witchblood.*

Heed well this Word and this Will, that all Power inherent in the Blood-letting and in the Passions invoked through the True and Sacred Office of the Magical Sacrifice shall give sustenance unto those Subtle Veins which do marry all Points of mine own Self-Pantheon; and that, as those Subtle Veins, wherein is the Very Blood of the Azoth, do so receive their invigoration from those Acts of Sacrifice, so too shalt mine Earthly Form be nourish'd and enjoy such longevity as is required for the fulfilment of the Great Work. Thus, by the Enchantment of this Sorcery, the Communion of those Gods - unto whom the Bloody Sacrifice is pleasing shalt become mine own Communion. And from the One Graal of this Mystery, I, with all Blessed and Wise, shalt partake of the Elixir spilt from the Kiss of the Arthana.

Be it by the Dagger of Metal, Stone, or of some intangible substance of Thine own aire, O' Chuaylil, I bid Thee - extend Thy tongue and drink, and with each drop of spilt life learn Thou these Treasures of Thy Harvest:-

By the Sacrifice of the Innocent Babe the Tongue of a Man is bound to secrecy: As the Child speaketh neither in Life or Death, so shalt Thine own tongue cleave unto the Mute Orison of Silence.

By the Sacrifice of the Virgin the Offering of Love is made unto the King or Queen of the Sabbat; this serveth to honour and to worship the Elder Gods through the Vicegerency of their Power within the Race of Man.

By the Sacrifice of an He-goat standing upon two legs - that is, the Sacrifice of a Man in the guise of the Horn'd God - the Blood thereof serveth to appease the Wrath and the Great Power of She who dwelleth in the Dark of the Moon, the Goddess, the Sight of whose Face is Death unto the Profane.

By the Sacrifice of the Twins the Powers of the Geminus are propitiated and invoked with exceeding might. By the Sacrifice of the Twins within the Fire of the Circle's Heart the Void of their syncopation is opened at that place, and the Divine Artist knowing of this Arcanum may employ the Gateway as a Point of Mediation for those Powers and Entities existing in the Spaces Between.

Beware, for that seed which ye sow in the Void betwixt the Geminus will be harvested with an hundredfold strength, and this will be done swiftly as in the opening of an eye; and heed ye well, ever remembering to offer such tithes of the harvest unto those Gods to whom Thou art sworn - for it is by their Pact to aid Thee that Thou hast advanced thus far upon the Paths of Magistry.

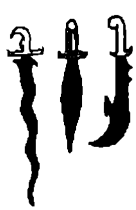
By the Sacrifice of the Cockerel at Midnight the Sorcerer seeketh to forestall the Dawn. For as the Cock-crow is the Very Herald of the Sun's Birth, so is the Death-cry of that bird the Very Annunciation of the Sun's Death. By the Artifice of this Sorcery the Nocturnal Rites of Our Cultus are prolonged; the Night, wherein the Sabbat is enshrined, is made to have all government over the Kingdom of the Day. By this Ministry of the Opposer the Sun is exalted in Death.

By the Sacrifice of the Dog, or of some such beast as howleth unto the Moon's Fullness, the Power of the Dark of the Moon is summoned in the Hour of the Offering, and its force - the black lunar current - is bound unto the Cross'd Roads, - the Meeting-place where standeth the Icon of Our Honoured Lord, He who is revered as Death Itself. By this Sorcery the Twin Powers which are made One in the Dark of the Moon are summoned into the Circle at the instant of Sacrifice. By this Ministry of the Opposer the Moon is exalted in Death.

By the Arcane Sacrifice of the Egressus the Sorcerer becometh the Very Incarnation of All that existeth in Life and in Death. Thus will the offering of his own blood be as the self-same offering of the blood of all beasts and of the self-same power as the libation of the God's own ichor, such as is pour'd forth from the Graal of the High Sabbat.

Becometh He the Corpse of All that liveth, his Flesh and Blood is the Offering of Zoa unto Azoa - Life unto Death. Becometh he the Living Truth of that Arcane Marriage which is consummated in the Death of the Sun and the Moon. Becometh he the Sphinx of all that he hath sacrificed.

By this Sacrifice and by the libation of its Elixir upon the Point of a Rite, those whom the Stars veil are given sustenance. This will permit them to come forth from their abodes within the Cells of the Azoth unto the Earthly Circle of Arte, even to cross over - as it is forbidden so to do - into the Very Domains of Mortal Man.



CONCLUDING SPELL AND PETITION UNTO THE TENTH LETTER GENII

Hear me, O' Ye Genii of the Tenth Holy Letter.
Hear me, Ye Spirits and Ye Powers who art the Body of Chuaylil.
Hearken unto the Words of this Enchantment, for these are the Words whose Name is: 'The Secret within the Witchblood of all Aeons'.

Hear me and be ye conjured by me, be ye conjured by Alogos vel I.
Be ye conjured by all of the Names of the Elder Gods.

By the Glyph of the Arcanum be ye summoned:-
At the Sabbat's Pinnacle of Sensuality, when all things have been swept up within the Maelstrom Circle-dance of Innumerable Ecstasies - when all Nature hath been crucified upon the Crossroads of every Difference - then, at the Very Moment of the Supreme and All-Consuming Orgasm and Iconoclasm, the Devil and his Concubine shall vanish from their Throne. This is the Glyph of the Arcanum. So Mote It Be!

May the Wisdom sealed within the Blood-pact of Gods and Men be upon mine Hand and Eye.

May the Blessing of She whose Hand holdeth the Severed House of the Tongue be upon me.
May the Wisdom of her Womb and her Witch's Blood be upon me and mine own Lineage.

May the Blessing of He whose Hand beareth up the Graal of the Aeon's Blood be upon me.
May the Fire of his Seed and his Witch's Blood be upon me and mine own Lineage.

For I am He, I am She, the Ancient One of Spirit, in whom the Seed of all Secrets is sown.

Blessed be this Spell, and may the Power of all Genii bound within its Arcanum be made manifest within its deeds.

So Mote It Be!

THE FORMULAE AND CONJURATIONS OF THE TWENTY-FIRST HOLY LETTER



I: Alogos vel Ser, To Gramma Aios Eikostos-Protos, Genii of the Twenty-First Holy Letter of the Elder Script, being under the Dominion of the Ninth Hidden Star of the Azoth, and by whose Powers the Arcana - of the Final Reorganization of Desire prior to Manifestation, of the Perpetuity of the Feminine as realised through the Lunar Currents of Power, and of all such cognate Formulae of the Sexual Daimon - are reified within the Circle of the Earthly Sabbat.

All ye Spirits indwelling these Mysteries, hear me and be here revealed!

ADORATION OF THE TRIPLE CREATRIX

Preliminary:-

Hele and Hail and Glory unto Thee, Eternal Creatrix!

Hail to Thee, Ieghea! Thrice-Triple Holy Virgin!
Glory to Thee by the White and the Waxing Moon.

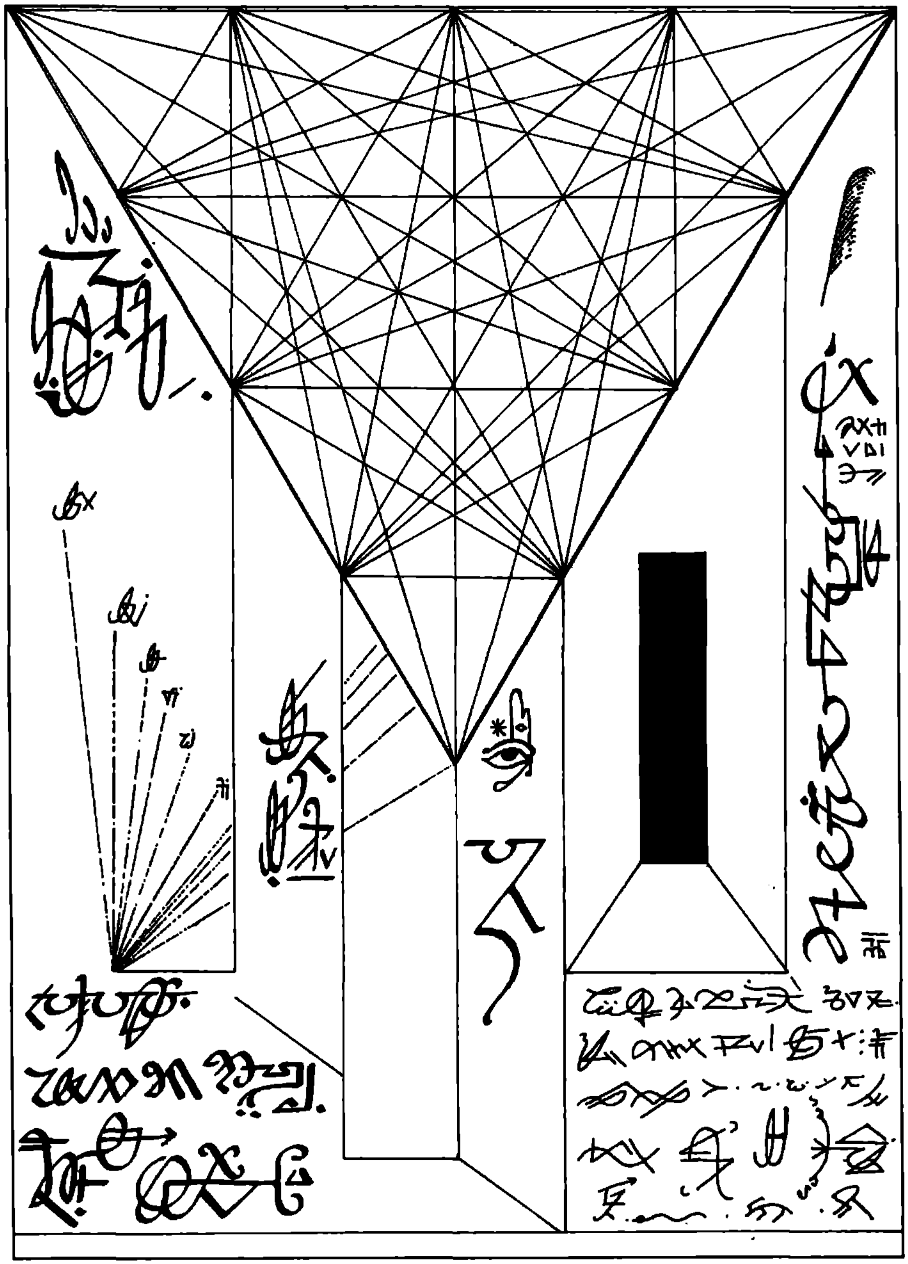
Hail to Thee, Albata! Thrice Triple Holy Mother!
Glory to Thee by the Red and Full-Shining Moon.

Hail to Thee, Ononshu!
Thrice Triple and Holy, Most Ancient Queen of all the Night!
Glory unto Thee, Ononshu!
O' Most Aged and All-Wise Priestess of the High Sabbat's Covine.
All Worship I render unto Thee by the Black and the Waning Moon.

Hele and Hail and Glory unto Thee, Eternal Creatrix!
Arctos Iuno Kallisto. Nama Ash-ta-ur-te.

Adoration to Thee who art the Very Substance of Desire, for Thou art the Sovereign Sexual Genii: the Daimon of the Flesh consumed in the Zenith and the Nadir of Ekstasis.

Adoration unto Thee, for Thou art the Omnipresence of Woman:
the Eternal Perpetuity of the Feminine.



CONCERNING THE FORMS AND FUNCTIONS OF THE SEXUAL GENII

The Erotic Iconography of a Sacred Letter embodies the Knowledge of that Letter's specialised sexual and creative powers. Such iconography may be realised through the concentration and deliberate obsession of its Apotheosis of Sensation within Ritualistic Sexual Reverie; that is, through contemplative phantasies of intense emotionalism involving the specific imagery of a Sacred Letter, the Divine Artist will interact with that Letter's abstract energies through the mediation of their personification as Sexual Entities.

The Acts of the Sabbatic Orgia incarnate the Powers of the Sacred Alphabet, the Postures thereof are the Bodily Receptacles resonant unto the Divinities of Our Elder Worship:- By Magical Postures I am become the Unplaced Shrine of the Dancing Gods. By my Carnal Rosary of Silent Prayer, whose twenty-two beads are graven with Phantasies of Love, I am become the Entirety of the Sexual Daimon.

With but one telling of the Rosary, Forty-four Spirits of Lillitu - Twenty-two Incubi and Twenty-two Succubi - shall flock unto my side. Between my Self and these Othernesses of Love there is but a Single Ecstasy throughout a Sacrament of Countless Pleasures.

The Sexual Daimon, or Lillitu, is the Corpus and the Continuum of the Sum Sexual Entity of the Sacred Alphabet. Its Forms are specific unto each Letter and by Tradition are primarily dual in nature; that is, the Sexual Genius of each Letter may be personified as both Incubus and Succubus, and may be interacted with as either, according to the predilection of the Sorcerer.

The Sexual Genii act as the Points of Transmutation and Mediation between the personal sexual iconography of the Sorcerer and the mystical iconography of the Grand Sabbatic Orgia as it is witnessed within the Cells of the Azoth. The imagery of each Letter and Sexual Genius must be individually evolved and refined in the light of one's personal predilections and tastes, and yet must also be studied in the light of one's visions and dreams of the Sabbatic Arcana. The Operation of the Sexual Genii is to unite and mediate between the subjective or Self-Sexuality of the Sorcerer and the objective Sexual Arcana of the Sorcery itself. It is thus, within the Circle of the Earthly Sabbat, that the Sexual Genii are to be invoked during the Seventh Stage of the Rite - therein to attend upon the Adepts in their Formulae of Congress.

Beware! The Personified Forms of Formless Powers are there to serve and to mediate, they may also serve to imprison and to chain he who is the slave of his own Lusts!

THE FORMULAE OF THE SEXUAL DAIMON

The Sexual Daimon is the Corpus of all such Entities and Genii employed by the Sorcerer in the Rites, Spells and Enchantments of Sexual Magick. Its manifold power and nature resides under the Dominion of the Tenth and the Twenty-first Letters of the Cipher.

By the Word 'LILLITU' - whereby all Operations of the Sexual Daimon are sealed and bound within the Circle of Arte - I, Alogos Dhu'l-qarnen, give forth these Spells and Enchantments unto those that are endowed with Wisdom sufficient unto their correct interpretation and application in the pursuit of the Sublime Mysteries of the Elixir.

By the Word 'LILLITU' pronounced in the Secret Tongue of the Agapae, I become solely existent within the Arcanum enshrined by that Word of Power. I am become possessed of the Mysteries of the Sexual Daimon:-
The Living Elixir pour'd from the Graal of the Sabbat is the Divine Philtre of the Agapae, wherein are conjoined the Twelve Rays of the Sun with the Twenty-Eight Rays of the Moon. By this Elixir, this Living Blood of the Azoth, cross-signed upon the Earthly Gates of the Cells, and imbibed at the True Circle's Heart - when by the Power of Thine Arte the Alignments of Emanation, Dimension and Aeon are aright - then becomest I the Eternal Youth: the Babe of Innocence and the Corpse of Abomination united in Syzygial Ekstasis.
Becomest I the Dragon of Seven Heads, the Parent and the Child of the Twin Serpents of Life and Death.

By the Word 'LILLITU' pronounced in the manner of the Hidden Speech of Conjuration and uttered by the Tongue of the Opposer, I go forth from beyond the Point of the First Letter and am empowered in mine Essence with the Mutability of Primal Entity and Atavism:-
I become the Parthenogenetrix of All, the Form of the One Desire, from whence all Forms and Emanations of Desire do come and are made manifest within the Aires and Spheres of Being by virtue of the Influence and Interaction of the Eleven Supreme Seats of Power.

I go forth upon the Point of the First Letter, wherein is the Arcanum Arcanissima, the Heart of the Mysteries; and upon this Point, which is the Root of the Emanations of Primal Sexuality, I utter the Word which hath authority over the Entity of all Fornication. I make known the Spells of mine Earthly Desires unto the Twin Powers of the Ninth Cell, which hath all Dominion over the Carnal Reposoires of the Entity of the Lillitu.

The Powers of mine Enchantment I raise about me:-
With the Hand of Sinistrality I ensorcel the Powers of the Tenth Letter,
I offer up the Living Rubeate Graal of Witchblood unto the lips of the Ancient Ones.
I raise up the Sacrificed Hearts of the God-Kings.
I exalt the Ever-virgin Sacrifice of the Moon's Blood.
Hearken! All ye Gods that were aged before the gods of men were born,
for I have slain the Firstborn of Thee that came forth upon this Earth:
the Flesh of the Gods to beget the Gods' own feast,
the Blood of the Gods to quench the Gods' own thirst.
I have anointed Thine Idol and Thy Sigil, I have exalted the Offering unto the Stars that veil Thee, and I have given sustenance unto the Flesh of all Thy Children.

O' Ye Genii of the Tenth Holy Letter, who have all Power and Authority over the Enchantments of the Blood - empower ye the Deed of this Spell.
Hearken therefore, come forth and in mine own Pleasure take Thine.

The Offering of Blood should firstly be poured as a libation upon the Sigil/Idol that is the 'Point' of Ingress for the Invoked. Secondly, it should be raised aloft unto the Stars of the Invoked; and thirdly, it should be passed about the Circle as the Sacrament uniting those therein who are the Living Vessels of the Invoked.

The powers of mine Enchantment I raise within me:-
With the Hand of Dextrality I ensorcel the powers of the Twenty-First Holy Letter.
O' Ye Genii of the Twenty-first Holy Letter, in whom are the Powers of the Re-creation and Transmutation of all Invoked Powers imminent unto their Passing beyond the Points of Mundane Ingress,
Take Thou the Carnal Deed of my Spell and by Thine Arte cause Thou the Substance of Flesh to be aligned unto the Essence of the Spirits Invoked; transmute ye the Blood of the Earth unto the Blood of the Stars.

O' Thou who watch at the Gates between Manifest and Unmanifest!
Upon the Visible and the Invisible Mumia of my Sorcery - the Fetishes, the Seed and the Blood of the Carnal Deeds of Magick - place Thou Thine Hand and prepare the Vessels of Clay for the Fire of the Spirit.

O' Thou who watch at the Gates between Manifest and Unmanifest!
Behold the Manifold Aspects and Entities of my Conjurations,
Behold That which I see not.

O' *Thou who dost watch at the Threshold of Birth,*
Prepare ye the Powers Invisible at the Points of their Ingress unto the Visible. Ordain ye their Order, empower or restrain as ye will.
By Thine Hand lead Thou the Spate of the Stars unto the Wombs of the Earth. Guide Thou the Lightning and gird the Lightning-struck Tree.

O' Ye Genii of the Twenty-first Holy letter, who hath all Power and Authority over the Pathways unto the Gates of Ingress, guard, guide and empower ye the Deed of this Spell.

By the Word 'LILLETU'- pronounced by the Queen of the Sabbat, uttered by She whose Kteis hath enshrined the Spirit and the Powers of the Goddess - by this Word transmitted through the Ministry of the Opposer -1 summon, bind and control all diverse aspects and manifestations of the Incubus.

By the Word 'LILLATU'- pronounced by the King of the Sabbat, uttered by He whose Phallus hath enshrined the Spirit and the Powers of the God - by this Word transmitted through the Ministry of the Opposer -I summon, bind and control all diverse aspects and manifestations of the Succubus.

O' Ye Spirits Male-Female in alternation,
Ye Phantoms of Lust from Obsessions begotten,
Ye Children of the Phallus and the Kteis Insatiate,
Arise from the dust of Dead Lovers and Loves.

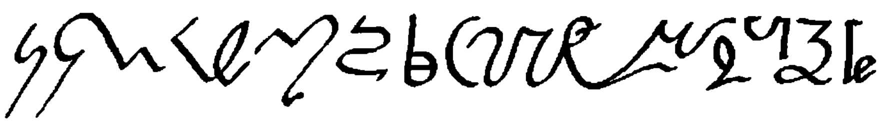
O' *Thou forsaken concubine,*
O' Thou murderous ghosts of the Whore,
Arise and gather flesh from the dust of dead gods,
And in the smoke of Circle-fire and Candle-flame,
Show Thyself in Beauty's Form.

Seek Thou to slay me in the Bed of Corruption,
O' Ye Vampyres, Ye Shadows who ravish the Dream!
Ye Torturers and Knife-turners of the Heart's lasting torment,
I will be led by Thee, seduced and downcast by Thee.
I will chance the Corpse's embrace to know of that Secret love which lies beyond the Curse of Thee.

O' Ye Spirits Female-Male in alternation,
Ye Succubi and Ye Incubi, come forth as fair bacchante,
with no will but for my pleasure, come forth unto Sabazian Throne.
Thy Subtle Flesh and Serpent's Kiss expose the Black Goat's Heart in me.

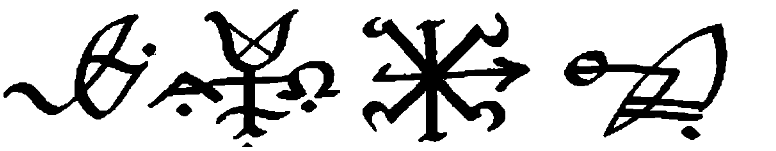
Ye Powers and Ye Spirits of the Lillitu, bear witness unto these Spells - whereby I prepare the Paths for Thine Ingress unto the Agapae of the Earthly Sabbat.
Hearken and attend to the Decree of my Desire,
that in my Present Embodiment amid the Race of Man I may transmute from the Mundane Carnality of Self the Equilibrium and Impetus of the Primal Sexuality of I.
By mine Hand and Eye I ordain the Alpha and Omega of Creation and Destruction. By the Pleasures of the Satyr, Nymph, Whore and Hag I will enter the Gates of the New Eden, wherein am I the Serpent and the Eldest God: the Risen Star of Morning and Evening conjoined in the Midnight of Our Sacred Agapae.

Behold, the Cipher of the Lillitu obtained through a conjunction of the Fifth and the Seventh Paths of Sigillic Wisdom.



FURTHER SPELLS AND FORMULAE OF THE SEXUAL DAIMON

1) Sigils for fixating all Sensations in Sexuality to obtain the Root-Powers of Creation, that by mine Hand and Eye I may become the Father and the Mother of all Gods.



By the Synaesthesia of all Sensation into the Phallus and the Kteis - becometh the Phallus as the Adamantine Vessel of the Stone God; becometh the Kteis as the Brazen Vessel, the Oracle of the Earthen Virgin; becometh the Phallus the vehicle of the Sun; becometh the Kteis the vehicle of the Moon; becometh the Phallus the Tree of the World, whose boughs pierce the Core of every Star; becometh the Kteis the heart of every Star, aligned at the Keystone of Heaven's Arch.

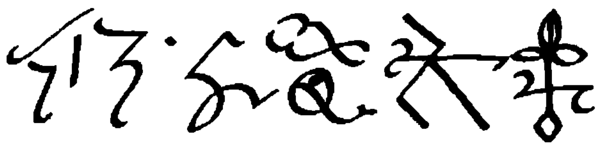
By the Sun and the Moon conjoined and conjunct at the Twenty-two Points of the Cipher the Eleven Keys of the Sabbatic Conclaves are obtained. By the Sun and the Moon conjoined and conjunct upon the Eleven Points of the Cells of Power the Agapae of all Possibility is achieved.

So Mote It Be!

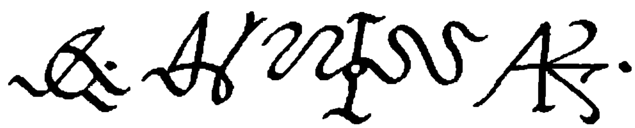
2) Of Manifesting the Sexual Genii in the Physical Bodies of Men and Women, that as Incubi and as Succubi they shall serve as the tangible vessels of Thine Adoration.



3) Of obsessing the Whole Body in the orgiastic Phantasmorgoria of the Sabbat, and of awakening the atavistic roots of its totems - the Bestial Anthropomorphic, Divine and Sidereal Bodies of Delight - that in I their focal reposoire may be found. In One Flesh all Entity fornicating - the Self intimate at all Points with its Otherness. The Abstract I engenders All a Self and Self... ad infinitum, thus to know Itself in all Possibilities.



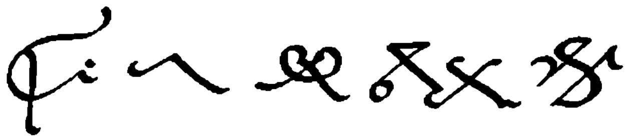
4) Of the Possession of the Subtle Bodies (of Shadow and of Light) by the Sexual Genii:- In the forms of the Incubi and the Succubi the immanent Sexualities of the Sorcerer are exteriorized, that is, they are extended beyond his own physicality, and as such may be aligned or united with the Sorcerer's projected forms: the Subtle Bodies of Shadow and of Light. Lillitu-Ka-I.



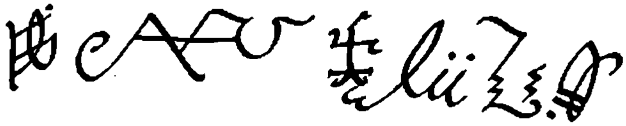
5) Possessed by the Lillitu the Twin Subtle Bodies assume in opposition the form of an Androgynous Janus of Incubi and Succubi; and betwixt the twain lieth the Flesh of the Sorcerer as the Altar-bed of Grandiose Self-Adoration.



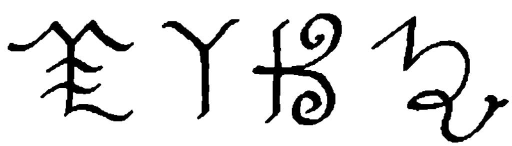
6) As the Primal Ancestor/Ancestress, the Lillitu-Ka of I shall bewitch mine Hand and Eye to gain the Vision and the Arcanum of the Sabbat as it is performed and perpetuated by the Attendant Genii of the Cultus.



7) That the Lillitu-Ka shall obsess my Flesh and unite within me their atavistic extensions throughout Time, thus to gain the Knowledge of the Arcana as it is specialised in specific historical aeons. Let the Seven Heads of the Dragon each speak in turn. May I be of Wisdom sufficient to hear and to understand the Sevenfold Word.



8) Zsa-Ser. A Spell whereby Mortal Flesh obtains the Form and Power of the Divine Spirit of the Agapae, and whereby Men and Women shall be possessed by an Insatiability, a Body and a Stamina sufficient unto the Cornucopia of Pleasure undertaken during the Phantasmorgoric Orgia of the Sabbat:-



Possessed by the Lillitu-Ka of the Twin Vessels, I cast forth the Glamour of Enchantment upon the Eye of the Beholder that I shouldst appear in the Visible Likeness of every Desire. Becometh my Form transmutable unto the Wishes of the Desirer.

Becometh mine own Flesh as the Body of the Satyr,
my Phallus more able to serve the Priestesses of the Earth than the Stone Image of the Tree-without-boughs, empowered with such vitality so as to satiate the pleasures of the Nymphe, the Whore and the Hag.
Most Blessed am I with Lusts unbound -
to worship the Witch-Queens of Earthly Sabbat,
to exalt the World's Concubine as though I were a Living ***God.***

Becometh mine own Flesh as the Body of the Nymphe,
my Kteis fresher than the budded roses of the field,
and of a greater purity than the Ever-Virgin.
Empowered am I with the Whore's Passion,
so as to satiate the pleasures of the Gods within the Flesh of Man.
Mine is the Wisdom of the Crone within the Seductress,
for I am the Aged One veil'd in the Body of the Ever-Youthful.

Most Blessed am I with Love unbound -
to worship the Witch-Kings of the Earthly Sabbat,
to exalt them as though each were Sovereign over all the World,
Yea, as though I were a Living Goddess.

Possessed by the Lillitu-Ka of the Geminus, I become transmutable unto the Perfect'd Body of the Round-Feast of every Pleasure; becometh mine own Flesh the Promise of all Ekstasis.

OF THE PERPETUATION OF THE SACRED LINEAGE OF WITCHBLOOD

1) Through the Initiated Body of Adepts:-

Knowing of the Visible and the Invisible Tides of Star, Sun and Moon let the Wise convene in their Circle. Knowing of the Secret Signs, Calls and Alignments let them invoke. Let Cunning Man and Wise Woman call upon all such Powers as they themselves would incarnate, and would consequently unite in the Flesh of a Child. The Fire of the Ancient One shall enter the Clay of Man, and the Spirit of Our Lady, the Goddess, shall possess the Body of the Woman. Knowing of the Vessels, Gestures, Postures and Secrets of Congress, let Man and Woman as God and Goddess unite in Love at the Circle's Centre.

Throughout the term of the Priestess' pregnancy it is customary that She should reign over the Circle and be deemed as its Queen, regardless of her degree. She should be present at each Rite of the Full Moon if She is so able; and therein She and her unborn Child should be adored as the Living Creatrix. Likewise the father should be given such honour as is due unto the True Father of the Gods. And at the Time of the Child's Coming forth, be it day or night, then there should be such Joy and Ceremony as befits the birth of a True Child of the Elder Gods.

2) Through the Ministry of the Lillitu:-

When a person in dreaming should be aroused in lust and dream of carnal union with an aspect of the Lillitu - it appearing unto them as the Very Object of their Desire - and in dreaming or in sudden waking should cleave unto their Bedfellow, even though they both be but of the Common Clay, then shall the Child born of that sudden link 'twixt the Daimon and

the Clay be deemed a True Child of the Wise. Thus shall that Child be truly blest with much succour and with such gifts and talents as are bestowed by the Spirits of the Agapae. Thus may the Soul of an Adept find a passage unto incarnation through the carnal union of the Profane - swooping as an Hawk in a Dream of Lust upon the sleeping bodies of Man and Woman; that in their somnambulistic coition they shall be as Incubi and Succubi unto each other, as Twin Aspects of the Sexual Genius by which the Adept's Soul is transmitted. Thus shall the Blessed and the Wise find incarnation amid the Brood of Eve by the Dreaming of the Vessel as Lilith. Where the Physical Line of Witchblood is broken this method is of necessitous use for the perpetuation of Our Sacred Lineage through the Body of Human Entity.

CONCERNING MATTERS OF CONGRESS

The Heterosexual act of Congress is the act of synthesis between the Primal Duality of the Male and Female: the Self assimilating its Otherness through the contrary of its own sexuality. Zoa-Azoa / Azoa-Zoa.

The Homosexual act of Congress is an auto-sexual act within the extended field of a single sexuality; it is a Soliloquy of Self-Love between the Self and its Otherness within a single sexual energy. Zoa-aoZ / Azoa-aozA.

The I-Sexuality transcends and encompasses these twin formulae: the Self freely assimilating its Otherness in all Possibilities by the establishment of new affinities through the continual integration of the Self's aversions into the Self. Thus, as with all Nature, the Primal Sexuality is the Eternal Equilibrium of Difference.

OF VAMPYRIC CONGRESS

By the Sexual Genius of the Vampyre Thou mayest avail Thyself of great strength in the time of Thine own weakness. Even in the hour of blind exhaustion when Thou art nigh unto the abyss of oblivion, fall not unto unthinking sleep nor rehearse Thou the falsehoods of common death. By Thine Arte call Thou upon such Spirits as Thou hast bound unto Thy will in the Great Enchantment, call Thou upon those Spirits which are sworn unto Thee by virtue of Thine own sacrifice in the Arcana of Egress. And thus, letting these Spirits possess Thy Body, Thou shalt go forth amid the Many and the Profane to gather the Feast of Blood and Souls for Thy Self and Thy Servitors' Needs.

Even amid the Brethren of the Wise Thou mayest avail Thyself of the Genius of the Vampyre to rectify the equilibrium of those Powers which may overwhelm them in the Summoning of the Ancient Ones.

O' *Thou Genius of the Vampyre,*
who art veil'd in the Iconostasis of Curse and Blasphemy!
O' Thou Genius of the Vampyre, who art bound unto me by the Covenant of mine own Sacrifice in the Great Enchantment of Death!
Within Thine Abomination I will veil myself, that I may go forth unseen amid the Company of the Living to perform my Secret Will unknown.

From the Lead of Those whom we have sacrificed,
from the Dead that lie beneath our feet, let Golden Life arise within us;
For we are their Resurrection and their Rectification unto the Strength of the Ancient Spirit.

With Thine Heart, O' Accursed One,
I shall master the Heart of the Chosen Sacrifice.
With Thine Eyes I shall consume all that lies beneath mine own sight.
My Left Hand shall meet with the Right of Thee;
My Right Hand shall meet with the Left of Thee:
Our Touch is the Shadow, the Night into which all Stars shall fall.

With my Mouth, O' Thou Soul-thirsting Djinn,
I shall arrest the Breath of all Living.
I shall encircle even the Very Air of Life. With Thy Mouth I shall drink the Blood that sustaineth the Flesh and drain the Ichor that sustaineth the Soul.
Like unto Death Itself, I am ever a-hunger for the Living:
the Stomach ever-craving yet never filling!

By Thy Holy Phallus I withdraw the Virgin Child of Spirit from the Womb!
Cast forth the Seed of Our Cunning; redeem Thou its Fruit by Thine Arte.
As with a messianic sexuality, O' *Thou Blood-thirsting One,*
Drink Thou the Redeeming Blood, wherein are the secrets,
Black as the Tomb and gold as the Sun,
the Secrets of the Serpent and the Oracle of his Bride.

By Thy Holy Kteis I consume the Gods of the Earth!
O' Thou Flesh-hungry One, slay Thou Men and Idols of Men.
As with a messianic sexuality redeem Thou the form of Man by its hypostasis in the female forms of its Otherness.
With Thy Darkness I smother the Light of the Sun, that through the Death of the Stars I may live and walk beyond the Gates of both Zoa and Azoa.

O' Thou Genii of the Vampyre, O' Thou Daimon of the Returning Dead. Unto Thee all Selves of I are sacrificed, that from their Deaths I-beyond-all-Self shall rise. From Thy Curse and the Curses upon Thee, mine own Blessings I shall reap!

Let the Adept who hath mastered the Arcanum of the Lillitu seek also to master the Arcanum of the Marriage of Love and Death. Seek ye the concurrence between the Points of Egress (the Instants of the Iconoclasm) and the Points of Congress (the Zeniths of Pleasure).

Let Thine I be cast forth unto the Stars of the Heaven's Arch, and let the Dew of the Stars fall from the Cup of Heaven unto the fleshly lips of He-who-lies-in-Death. By the Blessing of the Goddess Thou shalt not remain imprisoned in Death, but shall arise therefrom to go forth beyond the Circle of Mortality's Circumstance.

By the Hand of the Most Aged Witch-Queen Thou shalt arise!
Go Thou forth by Day and by Night amid the Living and the Dead, and yet be Thou free from such bonds as do chain them.

THE CONGRESSUS FORMULA OF THE EROTICISM OF THANATOS

To revive a Corpse by Love requireth one to embrace Death Itself. Thou must sleep alone amid desolate cemeteries, with naught but a Tombstone for Thy Pillow, with no more than the Black Earth for Thy Bed, and none but the Dead as the hand-servants at Thy Nuptial Bedside: the grave in which Thou liest with the freshly-cool'd flesh of the Corpse. There shall Thy Body of Light descend upon Thee, even upon Thine own Flesh in the Love that arouseth from the Sleep of Thanatos.

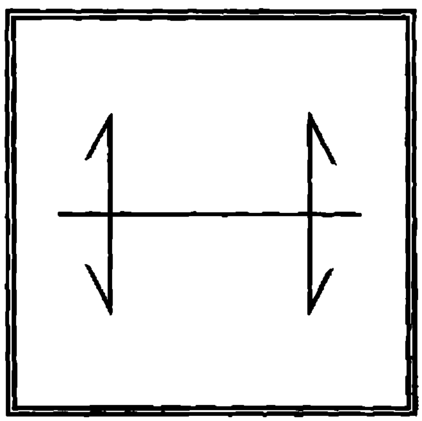
Amidst the relics of Thine Ancestry Thou shalt stir and Thy hand reaching out will perchance lay hold of that Secret Book that is yet in Shadow. And in that Embrace between the Living and the Dead, though it be but between Thy Stellar and Thine Earthly Bodies, Thou shalt open Thine Eye to read those Words writ in the Blood of all Blessed and Wise. With the Pleasure of that Embrace Thy Mouth shall utter the Lost and Forgotten Calls of the Elder Gods.

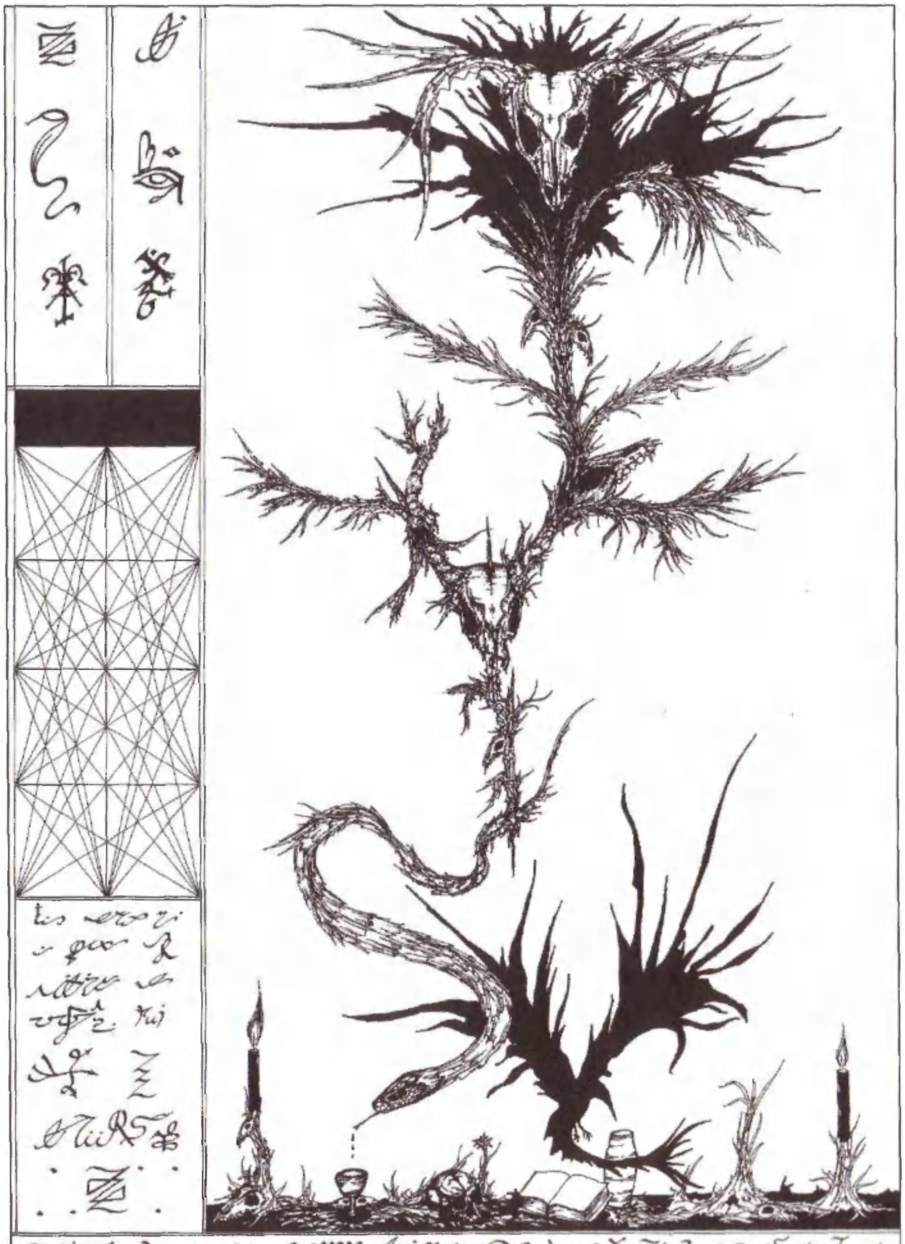
In One Agapae, In One Love - Light, Flesh and Shade will combine in the Black Orgia of the Infernal Congressus, and amid the flower-laden graves, betwixt the crumbling icons and tombs, and beneath the Sickle-sharp and Waning Moon, will together become that Exulted Effigy of Magical Power in its Self-Enchanted Adoration of I. And so, in Life as in Death, all Entity shalt know Thy Secret Touch: Thy Perpetual Births and Resurrections in the Self-Pantheon of I.

As Thy Flesh lieth in the Sleep of Thanatos let Thy Priestess or Priest come unto Thee and proceed to arouse Thee sexually, yet ever being diligent not to awaken Thee. She shall seek coition with Thee, chanting such Words of Power as to summon in Thee the Great Dreams of Magick. Naught but the Zenith of Pleasure should bring wakefulness and with it the Memory of the Arcana hid in that Sleep. This is the Blessed Fate of Those that should fall in exhaustion during the proceeds of the Grand Sabbat's Dance and Revelry.

THE FORMULAE OF THE TENTH CELL

Being the Aat
Of the Eleventh and the Twenty-Second Letters
Of the Sacred Alphabet





Magick is the Secret Power at the Root of all Nature; the Art and Knowledge of controlling (or 'Binding') this Power is Sorcery - many know of it, few have the skill to practise it, and only the Elect are the Masters of it. For whosoever is Wise practises no Magick but becomes It.

THE FORMULA OF TIDHIANNOS: ALOGOS VEL ERUTAN

This is the Form of the One that becometh Magick Entire:-
The One of Arte is the Avatar of all Nature, yet is against all Nature; it is the Cosmos ever-becoming and self-usurping enflesh'd in the Body of He or She that attains in uniquity unto the Self-existent and Living Truth of the Magical Quintessence.

It is dreamt-forth in viridity as 'The Great Shaman', the Traverser of the Spirit-bridge betwixt all Differences, the Turnskin dancing between all living creatures, the One who wounds the World to heal it.

It is exalted in mind as the ipseity of the Arch-magus - the Illumined Hierotype of Gnosis, the World-ensorcelling Embodiment of Perfect Magistry, and is brought to manifestation as the Seer: the Seeker and the Way undivided.

It is self-realised in beholding oneself as the Autonomous Unity of all True Sorcerers, Witches and Magicians (for all share in the Sodality of Holy Blood and Flesh that is the Order without Name). It is the Vessel, Vehicle, and Self-wrought Eidol of the Azoth: the Focus of all True Initiating Currents and Traditions of Magick, the Moment-born Xoanon in the Cultus of the Absolute I.

Verily, I say, untold times echoing the Daimon of the Grimoire: In Knowing One's Self as One whose Knowledge is the Magical Quintessence, One forever becometh Magick Entire! Such is the Gnosis of Azoetia.

I: *Alogos Ka I,*
the Parthenogenetrix Embodied.
This Self Ensorcell'd - 'I' becometh Magic Entire.
This Flesh - rais'd from the same seed as the Imperishable Stars,
and form'd from the self-same dust as all that liveth -
becometh illumined with silent omniscience.
Yea, that which wast Dead doth now awaken in this Body.
I am become the living recapitulation of All that hast been,
For mine is the Memory Universal!

I go forth by Day and by Night to ***do*** *as I will amongst the Living and* ***the Dead. The Powers*** *of the Perfected Ones have* ***found in me their*** *Heart.*

SABBATIC PRINCIPLES CONCERNING THE AESTHETICISM OF BELIEF

Pleasure Thyself... and by vertu of the natural gravity betwixt the Desired and the Desirer Thou shalt obtain the Full Measure of Thy Needs, for by the Accomplishment of Thy True Will Thou shalt become all-attractive unto such as is necessary to Thy Work and Thy Destin'd Fate, even unto the Perfect Satiety of Thy Self in Ekstasis.

In the Grand Fetishism of the Sabbat immerse Thy Whole Sentience, yea, be baptised in the Blood and Fire of its Satyric Passions, and in the Superabundance of its Fascination and Enchantment bewitch Thy Senses and in Thy Fullness of Sensuality swoon beneath the Gods' embrace.

Upon Thy Belief bestow Freedom through the Sabbat's Revelry and through that Natural Tabu which the Hand and the Eye dictate, for such is Faith beyond all understanding - it is tempered by that Love which is Pure unto the I-Sexuality.

Restrain Belief to the mould of Thine Adored Icon, be it of Flesh, Clay or of Linear Form - it thus hath intensity sufficient to Realisation.

The value of a Belief lies in its sufficiency to realise.

Hesitate not to embrace the Adored Icon through uninhibited attraction. Overthrow the values that are made in artifice by Man for the indulgence of weakness and separation; learn the values that are of all Nature. Thus perpetually increase Thy proximity to the Absolute through the Purity of Aestheticism, Love and Divine Sexuality: the Agapae. For such are the Sabbatic Principles silently known through the Ancestral Blood of Witchdom, and which are spoken through the Sacred Language of the Primal Interconnectedness of Sound, Line, Colour, Rhythm, Emotion, Thought, Star and God... for these are the Alignments of the Sorcerer's Vision, the Alphabet of the Great Dreaming.

By Fervent Imagining and Ardent Believing captivate Thy Self in the Magical Sense of the Whole - the Grand Array of the Sabbatic Arcana.

By Wish, Contemplation and Rite, go forth in the Great Dream to participate in that which for the Profane is called 'Myth'. In that Eternal and Mystical Truth let Thy Self succumb to the Enchantment of I Absolute.

A Belief that does not confront the Borders of Circumstance is without value, save in the manipulation of Establish'd Possibility.

Believe beyond the Dictates of Present Reality, thus to induce its Other-nesses of Past and Future.

I:- Have Been -:Am I Now:- Will Be:- I
Alogos Achronos Azothos
All Futurity of Form and all Antiquity of Being unto I be here aligned.
Now as in Eternity.
Nema-amen!

THE AESTHETICISM OF BELIEF II

Do not believe a thing because you think it to be true, but to make it so.

Sorcery is the Precise Arte aimed at the refinement and attainment of Complete Awareness: Affinity with all Nature.
Sorcery uses Will, Desire and Belief with such precision as is permitted by the talents of the Individual Practitioner to achieve this aim via a complex and subtle Cipher of Primal Interconnectedness.

All Profane Systemologies of Thought ape its techniques, yet with a view to verifying that which by its very nature may only be subtly inferred.
The Profane believe because they consider themselves to know the Truth, to thus maintain a stasis in their Believing.

Profane Philosophy: The First Premise is Presumption;
The Second is the Inference of that initial Presumption;
The Third Premise *ad infinitum,* will inevitably contain an element of Truth.

Sacred Philosophy: The Cipher by which all Truth is implied by necessity.

One may only approximate that which by nature is more refined than the language in which we seek to define it.
By the Cipher of the Sacred Alphabet the Wise have sought to overcome this problem.

What is the Cipher?
It is the Universal Alphabet whose Letters are the Singularities of Transmutation - Abstract Points existing at all levels of Existence and interconnected by Affinities as determined by Pure Aesthesis.

What is Pure Aesthesis?
It is the Innocence of the Dove spoken with the Wisdom of the Serpent. It is the Silence of the Babe articulated and refined according to the Knowledge of the Sorcerer; that is, it is the freely-associating sentience and the intimate contact of the Senses with all Nature. Beyond the aesthetic values of Profane and Temporal Culture, it is Beauty as it is, not as it is learnt.

Where do the Points of Universal Transmutation exist?
Wherever the Powers of your Will, Desire and Belief place them.
There is mutual attraction between an Aatic Singularity and the Focal Point of Will. One appears to locate the Point by Will, but it is the 'I' locating the Point of 'Self: Of such things the Truth cannot be known as it is not 'knowable' in any conventional manner of conception. The Perfected Embodiments will, and have, by manifesting the Flesh of the Sabbatic Archetype, given a voice to the Unknowable. Such is the purpose of the Oracles given by the Wise throughout the Ages.

You may grapple with Sorcery by theory alone - it will be a lonely defeat!

THE SACRED FETISHES

In the Fetishism of the Primal lies the Eden of Sorcery, so saith Our Daimon, so writeth the Scribe, so dwelleth the Hand of the Sorcerer amid the Idols of Eternity.

The Sacred Fetishes are those Objects which serve as the Physical Places of Repose for the diverse Spirits and Powers employed by the Sorcerer. They are the Points of Mediation betwixt the Spirit and the Flesh, and in any interaction with a Spirit the Sorcerer should treat its fetish as being of the same single identity as that Spirit - thus emphasizing the fetish-object as the Visible Image of an Invisible Power or Entity.

Pure Love unto the Fetishes of the Cultus is verily as blest as the Worship before the Adored One's True Likeness: Devotion unto each aspect of the Adored One's Alignments is of One Identity with the Devotion before its Visible Presence and Entity.

The Fetish, by its form, constitution and hue, suggests the nature of the Spirit or Power which occupies it and which is mediated through it, and thus, by an immediate association via the Hand and the Eye, the Object has Identity with its Tutelary.

Aught that hath a sufficient attraction and fascination unto the Hand and Eye may serve as a Fetish, subject to the Auspices and Tabu of the Spirits and Powers of Magick.



THE GREATER FETISHES

The Greater Fetishes are those Sacred Objects which serve as the Vessels and Channels for specific Powers of Sorcery - the primary examples of these being the Elemental Weapons and the Vessels of the Three Rites.

1. The Wand, being the Fetish-object used to direct the Secret Fire of the Spirit and the Mundane Fire within the Earthly Circle of Arte, is the instrument employed in the manipulation of the Austral Path of Power emanating to-and-from the One Point of a Rite or Formula.

There is a Tradition regarding the Wand: it should be given unto Thee and its Power transmitted unto Thee by the Hand of the One that is Thy Teacher. If Thou art without a Living Guide then the Famulus will indicate the materials to be used and the precise manner and times of the Wand's construction and consecration.

2. The Cup, being the Fetish-object of the Mystical Waters of the Agapae and the Vessel of the Mundane Waters of Libation used in the Earthly Circle of Arte, is employed in the manipulation of the Occidental Path of Emanation to-and-from the One Point of a Rite or Formula.

There is a Tradition regarding the Cup: it is to be given unto Thee by One who doth love Thee in all truth of heart.

3. The Dagger, being the Fetish-object used to direct and channel the Powers of the Aethyr and to control the Mundane Element of Air, is employed to manipulate the Oriental Path of Emanation to-and-from the One Point of a Rite or Formula.

4. The Pentacle, being the Fetish-object of the Sacrament of the Agapae and the Mediator between the Centre and the Circumference of the Sorcerer's Vision of Nature, is employed to manipulate and to bind the Borean Path of Emanation to-and-from the One Point of a Rite or Formula.

5. The Vessels of Egress: The Clay Jars employed in the Rites of Egress and in the Formulae of the Iconoclasm are the Fetish-objects of the Fourfold Death at the Sabbatic Crossroads. They are the Mediating Points of the Four Elements as invoked within the Dominion of the God - who is Death Itself - and thus 'neath his Power do they serve as the Places of Repose for the Shades of the Dead that are of the Blessed and the Wise.

The Vessels of Egress contain the elemental constituents of the Corpse, which is in Itself the Grand Fetish of the Initiation of Death, the Symbol and the Sacrament of the Sum Flesh of the Millions of Forms-of-Being. Thus the Sacrifice of the Vessels obtains the Power and the Mastery of All that is Existent and granteth the release from the limitations thereof.

Although the Divine Artist may use many diverse and different types of each instrument, the Four Elemental Weapons are principally the Physical Mediators of the Four Paths of the Sabbatic Crossroads. Likewise the Four Vessels and their Doubles used in the Rite of Egress are the fetishes of the Four Elemental States of the Physical Body and of the Bodies of Light and of Shade - even as in the Arcanum of the Octriga. They thus function as the Mediators of the Mystical Crossroads in the Heights as in the Depths, even as the Divine Messengers of the Empyrean, Earthly and Infernal Domains, e'er rising and falling upon the Triple-Axis - upon whose Point and Cross the Sorcerer doth take the True Oath of Witchblood.

The distinction between the Greater and Lesser Fetishes is not a strict division since an object may be the reposoire of a specific aatic genii or the deified personification of a Power, and thus be of both types - a Power-fetish and a Spirit-fetish. The distinction is given only to exemplify discernment in the use of Fetish-objects. The terms 'Greater' and 'Lesser' do not necessarily denote greater or lesser power, but refer to the extent of dominion and application.

As all is gathered in harmonious affinity, relation and correspondence within the Sorcerer's domain, so will his Knowledge take form, even as the Rosarie of Our Royal Arte: One Circle of Knowing form'd by the Cord of Initiated Being; One Cord woven by the Spirit-threads of Time; eleven threads strung with the seeds of the Lumina; eleven times eleven beads to tell Our Grand Array - to meet and to marry the Cipher of Arcana, the Host of Spirits, and the Numen of all Vital Powers. Thus let Our Knowing be cast and bound; thus Our Prayers of Sethos tell: the Prayers of the One who is 'The Mouth of the Man of Light'.

THE LESSER FETISHES

The Lesser Fetishes are those Sacred Objects which serve as the abodes of specific spirits and which operate as Physical Points of Mediation for those discarnate entities that are the Tutelary and Totemic Guardians of the Sorcerer.

1. The Idol: Be it of Wood, Stone or Metal, the visible representation of a Deific Form is a most potent Spirit-fetish and Reposoire of Divine Power. The use of the Idol as the Point of Mediation betwixt Men and Gods has been used since the Very Beginning and is the Path of greatest accessibility for the Worshipper unto the Worshipped. Although partaking of the One Entity, the Idol and its Spirit are distinct. The Idol is the House of the Spirit, its Gate and its Revealed Form unto the Mundane Vision of Man. Worship not the Stone but that which it conceals.

Foremost in virtue is He who maketh the Houses of the Pantheon by his divine artistry, moulding and carving such effigies as will serve as the Abodes of the Host. This he shall accomplish by diverse means and in diverse media according to his innate skills and imagination, and as so directed by the Famulus through the Automatism of the Hand, or even as instructed by a Spirit or God through the Oracle of Oneiric Vision. Also the Divine Artist may purchase or find such carvings and images as his work requires through the mutual gravitation extant between the Sorcerer and the Ensorcelled. He will attract and be attracted unto the idols and effigies of those Gods and Spirits unto whom he is the Priest, being both Master and Servant - the double-handed vicegerent of their Power 'pon the Earth.

2. The Fetishes of Bone: Bones, as the final remnants of certain physical bodies, are the Sacred Fetishes of Our Past States of Entity, Our Ancestors and Our Totems. Likewise all feathers, skins, skulls, antlers and horns may serve as the intimate relics of the Sorcerer's Bestial Powers and Forms, and are to be used to affirm one's identity with the Totemic Spirits invoked in the Spells of Metamorphosis and Transmutation, most especially in the Theriomorphic applications of the Congress and Ingress Formulae.

The Fallen Feather serveth as the Fetish of the Risen Prayer.
The Bones of the Dead serve as the Tokens of the Revenants' Oracle.
In the Skin of a Beast Thou shalt become that Beast, and thus, by a ritual identification, the Form and Powers of that Beast shalt be Thine.
Yea, the Sleeper will re-awaken in the Flesh of He that is the Silent Reposoire of all Living and Dead.

3. The Fetishes of Stone: By vertu of their curious forms, their colours and their geometry, certain stones are of much value as potent fetish-objects of Magick. Being the Dwelling-places of the Spirits and Elementals of the Earth, they serve as a means of contact with those who guard the Knowledge that is hidden in the Depths.

Know ye that all stones, especially those of a crystalline structure, are of a certain vibration and thus may be harmonious or discordant in their resonance with Thy Work. By the guidance of Thy Famulus locate the Rare Jewels of the Earth, that Thy fetishes may be of much ornament and of great beauty, and that Thy Work may be guarded on all sides by the Powers of the Earth.

Know ye that certain stones are by Tradition deemed most potent in Our Craft:-

The Shepherd's Crown, being a stone naturally graven with the Sign of the Fivefold Star, will serve Thee as the Pentacle of Arte.

The Devil's Thunderbolt, being a stone naturally form'd like unto a long needle, such is a Potent Effigy of the Phallus, and will serve the Sorcerer as a fetish to determine the Direction of a Power or the Direction in which a Spirit is sent or summoned from.

The Hagstone, being a stone that is naturally holed, is a Potent Effigy of the Kteis and will serve as a fetish to reveal a chosen Gateway of Ingress.

The Drum

The Drum is the Grand Fetish of the Rhythmogrammatic Pathways of Sorcery; it marks the Avenues of a Spirit's Ingress and likewise serveth all Spirits by the tracing of their Sigils in the manner of sound and rhythm. Therefore it is the Oracle of the True Signs of Arte in their Rhythmic Articulation. It casteth forth a Soul in flight, it draweth a Soul down from the heights, and raiseth a Soul from the depths. As the Body of Man is the Steed of the Gods, so the Drum is a Steed of the Soul in its Swift Flight unto the Abodes of the Gods.

The Bell

The Bell is the Sister-fetish of the Drum and the Bride of the Horn, it is the Instrument of Declaration and serveth most fittingly to give the Opening and Closing Knell of a Rite; also to be struck for the same purpose as the Drum - to delineate the Sigils of Formulae at their tonal and rhythmic level.

The Horn

The Horn or Trumpet of Bone is the Brother-fetish of the Drum and the Spouse of the Bell, it is the Instrument used in the Calling Forth of the Shades of the Dead, and hence is most fittingly used in the Rite and Formulae of Egress.

The Mortar and Pestle

The Mortar and Pestle are the Twin Fetish-objects of those. Spirits that have dominion over all Works of Wortcunning - the Secrets of Herblore and of Healing. Thus is it used to grind and prepare all Powders of Arte: Cures, Philtres, Poisons, Elixirs and those Powders used in the tracing of Signs upon the ground.

The Sacred Rattle

The Sacred Rattle of the Sorcerer is the Twin Fetish of the Drum, it serveth to focus and emanate the Rhythmogrammatrix of Magical Power into the diverse Sigillic and fetishistic aspects of a Rite: by the sound and motion of the Hand and Rattle the Power of a Rite is aroused and invigorated; it is driven throughout the Whole of a Mystery, through every Path that leadeth unto the One Point of the Manifold Formulae of Arte.

The body of the Rattle is the Womb-fetish and its handle is the Phallus-fetish, the two being united in the One Object are consecrated unto the Sum Creative Power of the Twain-as-One: Man and Woman united as God and Goddess in the Glory of the Agapae. Within the body of the Rattle, which is usually a Gourd, the Divine Artist must seal some small fetish-objects such as seeds or stones - these correspond to the immanence of Creation within the Womb of the All-Mother.

"As *the Path linketh Point with Point, as the Serpent linketh Star with Star, so the Voice of the Sacred Rattle bridgeth the Spaces betwixt the Words of the Drum.*"

The Fetishes **of Divination**

Aught that is possessed by a Spirit of Augury and Prophecy is a fetish or medium of divination. Such fetish-objects of divination are many and diverse, yet all tend towards a Common Principle:-

Objects ensorcelled so as to be the Foci of all Temporal Influences or Possibilities at the Instant of Divination will, by their Position, Relation and Interaction, signify or infer the Knowledge of all subsequent Possibilities and Sequences of Temporality - Past, Present and Future.

The Arcanum of this Principle lies in the methods of 'reading' the signified or inferred knowledge according to the specific rules of the Fetishes' Tabu. This must be learnt through the tuition of one's Guide or Famulus.

He that is knowing of the Tabu of the Prophesying Fetishes will find therein the Secret: - *All Events point to what will be.*

And He that is knowing of the Secret Revolutions of the Existent Singularities, whereby all Time is governed, he shall find that the Fraction may serve as a Mirror of the Whole, and thus, by the Eye so observing the Foci of Temporality, will find **that therein is** the Reflection of all Time.

The Conjunction of Fetishes

In certain Rituals and Formulae the Divine Artist may use many fetish-objects in conjunction with each other. For example, the Horse-headed Rod tied with the Knotted Cord, or the Union of the Hagstone and the Devil's Thunderbolt. In tying together by a single thread the diverse fetish-objects that correlate unto a specific Magical Formula or Rite the Sorcerer symbolically aligns those Powers of which the fetishes are the exterior and mundane points of mediation.

By marrying one fetish unto another, or by tying many unto a single unifying reposoire according to the Familiars' directions, the Sorcerer fulfills the fetishistic application of the Formula of Syncretic Alignment.

Ensorcellment: Of Encircling or Binding

The Magical Act of 'Binding' is the deliberate limitation of a Force or State of Entity by Will, Desire and Belief in order to give that Force or State of Entity a specific Form or Icon, and hence give its Power a focus and an intensity.

OF THE FAMILIAR: THE FAMULUS OR ATTENDANT OF THE SORCERER

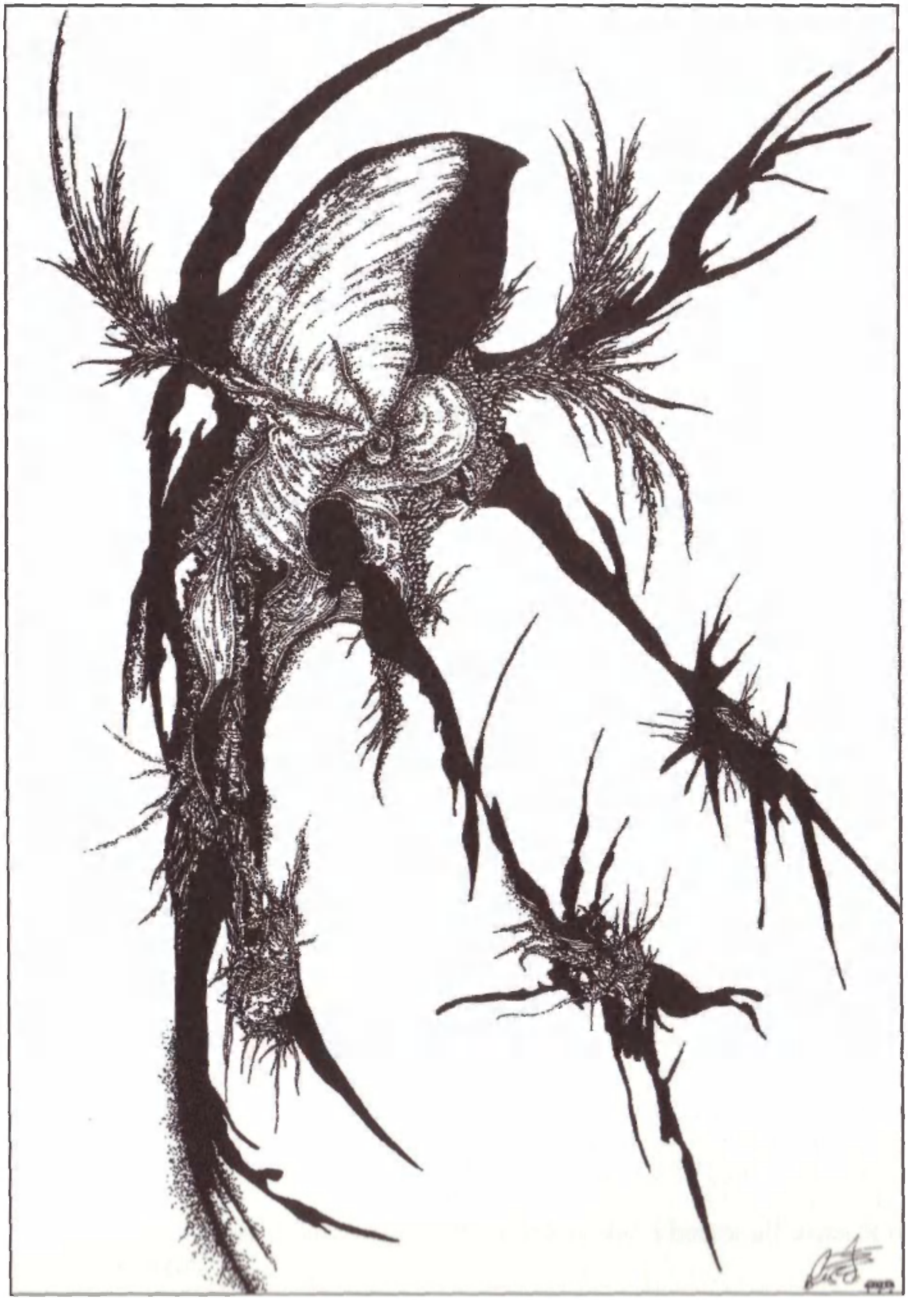
The Familiar (or Famulus) is the Spirit Servitor and Ally of the Sorcerer. It possesses diverse functions and forms - all partaking of the One Entity (Famulus Rex), yet manifesting as seemingly disparate states of elemental being. It thus possesses the seeming nature of a veritable legion of genii.

The Familiar hath dominion over the myriad mundane affairs of the Divine Artist and is diligent to assume such duties as are deemed necessitous by the Will of its Master - of whom it is in turn the exteriorisation of tutelary and totemic forms and the extension of his Powers in the Mundane and Elemental Sphere.

The Forms of the Familiar are as follows:-

1. The Domestic Familiar:
This is the Familiar as bound unto the body of a domestic or tame animal. Such beasts as birds, cats, dogs, reptiles, etc, are obtained at their birth and are duly consecrated with the Name of the Spirit-familiar.

The method of the consecration is in the manner of a secret baptism, and the method of binding the conjured spirit or daemon within the beast is to cross-sign its brow with Thine own blood. The dutiful service of the Familiar is ensured by feeding it a little of Thine own life-blood at each Rite of the Full Moon.



Such beasts as are employed as the Familiar enjoy a splendid longevity and are often passed down through successive generations of Witchblood - the animal being a totem of the family and the Spirit-familiar being the Ancestral Servitor of the Lineage.

According to our custom the Domestic Familiar is to be present within certain rites of divination, for by its movements and by its contact with the fetishes the Wise may divine much of That which is yet to be, even of that which is hidden from all others.

2. The Tameless Familiar:
Know ye, that the Spirit-familiar may also occupy the Body of a Wild Beast, and its appearance may be as an auspicious mediator betwixt Thee and the Elder Gods. As a Bestial Emissary of the Old Ones the Tameless Spirit-familiar may enter the Circle of Arte during or after the Ceremony, and therein it shall, by some Sign or Sound, impart unto Thee an Omen or a Message of the Gods.

3. The Oracular Familiar:
The Spirit-familiar may also maintain a discarnate state and mediate betwixt the Divine and the Mundane Spheres through the medium of an entranced mind. Thus shall it impart the Oracular Words of the Blest Ancestors unto the Covine through Thine own mouth or through one of Thy number.

4. The Shrine Ward or Altar-Famulus:
In this aspect the Spirit-familiar hath dominion over the Sacred Fetishes, for such are the Points of Mediation and Communion betwixt Thee and its disembodied form. Through the Skull of Man it shall speak the Words of Thine Antecedents: the Blest that are now without Flesh. Through the relics of the Dead, of Man or of Beast, it shall emanate Thine Atavistic Precedents. Through the Vessels and Idols of Wood, Stone and Clay it shall mediate betwixt Thee and Thy Gods, betwixt Thee and all Spirits with whom Thou wouldst have communion.

Mark well the faithfulness of the Famulus; its service unto Thine Intent, even its own identity there-with, carried forth beyond Thine own mortal limits. Likewise mark well the zenith of its manifestation, which serveth not to bear the Will's impress from the Mage but unto the Mage's self-knowing; for such is the Daimon: the Spirit that maketh Mind a Shewstone of all Wisdom.

THE CONJURATION OF THE SERVITOR AND THE FORMULAE OF ITS BINDING UNTO THE VESSEL OF THE ORACLE

Within a bottle of fine artifice and of rare colour, within a vessel selected through the direction of Thine Eye's predilection, nurture ye the Point of Mediation and Ingress for the Familiar of Holy Blood: the Daimon of the Sacred Ink, wherewith to write the One Grimoire.

Call ye upon the Spirits of the Four Ways! By a subtle and beautiful fetishism conjure ye the Undines of the Moon's jewelled waters. Conjure ye the Sylphs - the Servants of the Quill - the Bearers of the Feather which is pluck'd from the Phoenix, yea, from the Very Wing of Death's Seraph, even from the Aureate Wing of the Immortal Sphinx. By a brave and cunning fetishism, steal ye the Blackest Djinn born of the Sun's rage in the Desert's midst, and steal ye the Earth's Blood that is hid in the Heart of the Bull.

Unite these Four Powers in the Single Vessel. Let the Four Limbs of the Cross unite in the Single Point. Thus establish the focus for the Servitor of the Great Mystery - the Sovereign and Sum of Our Ancestral Genii: Famulus Rex.

Within the duly consecrated vessel that shall serve as the Reposoire of the Spirit, place all such Offerings as ye are led unto by the seductive force of Fascination, for it is thus that the Spirit shall attract the Seer unto such as it requires.

By the Arcane Gravity between its Fetishes and Thine own Senses the Spirit shall attract Thee, seemingly by Chance or by Fate, unto its Physical Points of Mediation.

By diverse means is the Spirit's approach:-

It may come unto Thee by the Path of Dreaming, or may render Itself knowable through Signs of Augury - thereby shall its Name be revealed, together with its many Sigils of Calling and Obedience. By the Very Hand of the Master or Blessed Mistress within the Circle of the Initiated, it will be passed to Thee, and this shall be by the Secret Means of Our Tradition. Even by the Hand of a Stranger or of a Child shall the Famulus make its approach unto Thee, ever in the Name of Thine Ancestry and ever in the ordinance of Witchdom's Fate. When the Time is truly aright, then shall Thy True Servitor and Attendant come forth to aid Thee in all aspects of the Sacred Arte.

THE CONJURATION OF THE GRAND FAMILIAR

I: Alogos vel Famulus Rex,
Thy Conjuration be here pronounced!
Sethos: the Sovereign of All that are as Servitors unto the Wise -
the Aggregate Form and Entity of all Genii attendant unto Our Arte.
By Thine Oath, sworn in mine own Blood, I summon Thee!

Thou who art call'd in Thine own Familiarity according to the Wishes of the Wise in their Folly; and who in the Circle of Wisdom art named as I have dreamt - "QHALAR".

Hearken! O Spirit, I do beseech Thee,
Thou who art the Great Servitor of Mystery.
Double art Thou in Light and in Darkness.
As Ka and as Ba of the Quarter's Totems -
Thou art the Octriga realised as Element and as Atavism.
Thou art the Twin-headed Manes of the Vessels of my Death.
Mighty art Thou in Life and Death.
Mighty are Thy Forms and Thy Powers!
Who art Attendant unto I.

Famulus, By Thine Oath upon the Cross-sign of Blessing,
By Thine Oath upon my Blood and upon the Blood of mine Ancestors, I adjure Thee to stand here before me, to hearken unto my Will, yea, to know it ere I speak it; to act with all swiftness, eagerness and pleasure.

I adjure Thee by the Offerings that I have placed within and around Thy Sacred Fetishes and Places of Repose:-
The Tongue of the Serpent and the Feather of the Bird,
the Heart of the Bull and the Ashes of Man,
the Blood of the Moon and the Seed of the Sun.
Flowers as a sweet-smelling savour for the rousing of Memory.
Seeds for Secrecy, for Birth and for Time.
Cobweb for Cunning, for Binding, for Snaring.
Bones for the Living and Blood for the Dead.
A Charm that is whispered and a Charm that is not said,
to hold it and to seal it, as with the Wax of the Bee.

I adjure Thee by the Fourfold Libations with which I have cross-signed the Sacred Points of Thine Ingress:-

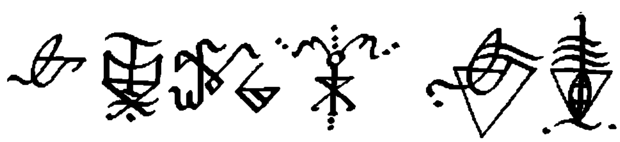
Fire from the Circle's Heart as from the Heart of the Sacrifice.
Fire from the Phoenix' Egg, the Elixir of the Winged Orb,
a nameless Scourge of Flame drawn from the Soul of the Eldest Djinn.

Fire from the Circle's Heart as from the Heart of the Sun Itself.
Water drawn up from the deepest wells of the Earth,
fallen as tears from the Seven Mourners' Eyes,
pour'd as Wine from the Graal of Our Pleasure,
from the Abyss-held Ocean of the Stars -
even as the Blood of all Living.

Air from the Storm that rageth at the Core of All,
the First Breath of the Living, the Last Breath of the Dying,
the Sigh of a Lover and the Curse-laden Kiss of the Snake.

Earth from all Graves, the Clay of all Flesh,
invigorated with Spirit from all Passions of Sense.

I adjure Thee by Thy Sigils of Calling, the Signs unto which Thou art bound in obedience:-



O 'Famulus Qhalar, I summon Thee -
Thou art Fetch - the Wraith that beareth Word from Soul unto Soul, that calleth the Blest unto the Sabbat's Gate.
Thou art Sword - that standeth guard upon all sides of me.
Thou art Eye - that seeketh out my desires and watcheth over me.
Thou art Hand - that guideth, healeth and hideth.
Thou art Muse - that giveth silence sound, who art the Mouth of the Elder Gods, a Lyre to charm the Ancient Stones to speak - a Wine that breaketh the Mortal Heart with an Immortal Love of Beauty.
Thou art Lover - Incubus and Succubus in alternation, who lieth above, who lieth below. In all Postures Our One Flesh communicates the Wisdom that cannot be told by Word or Sign alone.

O' Famulus mine! By Thine Oath upon the Sign of Blessing,
By Thine Oath upon my Blood and upon the Blood of mine Ancestors,
I adjure Thee to stand here before me, to hearken unto my Will, yea, to know it 'ere I speak it and to act upon it with all swiftness, eagerness and pleasure. So Mote It Be!

Muse, Warrior, Overseer, Diviner, Guide, Messenger, Worker, Trickster, Healer, Lover, Liar, Steed, Vampyre - such are the Manifold Functions of the True Familiar and Servitor of the Sorcerer. As Thou dost heed this counsel, so will its blessing or cursing be made Thine own!

FORMULAE OF THE ELEVENTH HOLY LETTER



I: Alogos vel Khva, To Gramma Aios Entekatos,
Genii of the Knowledge of the Revolutions
of the Existent Singularities,
who possesseth the Secret of all Temporality -
Antiquity and Futurity.

I am He, I am She,
that ordereth the Motion of the Visible and the Invisible,
that watcheth over the Eleven Veiled Stars of the Subtle Aires,
that watcheth over their Visible Effigies that fall not from the Northern Abode, that ordaineth the Position, Relation and Influence of their Servants in the Thirty-Six Chambers of the Palace of Light and Darkness.

I am He, I am She,
the Oarsman of the Boat that beareth the Sun,
the Hand and the Eye that possesseth the Knowledge of the Tides and the Winds, that holdeth the Secret of the Visible and Invisible Motions of the Existent Singularities.

I am the One Circle of the Sovereign Magistry,
the Encircled by Void, the Encircler of the Void.
Mine is the Breath of the Whole:
the Secret of the Twin Horizons of the Infinite I.
The Tonal Path of the One Breath issueth forth from my lips and maketh a Way forth beneath my feet, even 'neath the Step wherein the Blessed Sight is hid.

I am the One Circle cast upon the Earth,
the Janus-Faced Mirror in whom Empyrean and Infernal are married,
in whom the Height of Heaven equateth the Depth of Hell.

I link hands with Those that dwell in the Twin Polarities of the Path.
I link hands with Those that dance in the Never-setting Ring of Stars.
I am He, I am She, that standeth amidst the Elect of all Blessed and Wise.

I am the Seer and the Overseer,
that sendeth the Vision unto the Eye that hath Sight,
that watcheth over the Vessels of the Vision,
that ordaineth the Position, Relation and Influence of the Fetishes cast in Augury and in Auspice of Desire.

I am That which commandeth the Turning of the Wheel and the Spinning of the Thread. I am He, I am She, the Mirror of all Temporality - Antiquity and Futurity.

I am in the Death-knell born of the Drum's sister,
I am in the Horn's blast born of the Drum's brother.
For I am Beating Heart and Spinning Drum, as One in the rhythm of the Circle-Dance. Steed of all Gods, Steed of my Flesh, bear me forth unto the Feast of the Great Sabbat.

Upon the Mound of Holed Stones, each made in the Image of the Kteis; each pierced through with the Devil's Thunderbolts, each made in the Image of the Phallus; yea, upon this Mound of Hag and Satyr I raise up the Cross of the Ancient One. Thus am I made in the Arcane Image: the Twain-in-One, the Effigy of Congressus.

I raise up the Pyre of the Agapae about the Death-mound of the Twins.
I raise up the Fire of Sacrifice and Offering before the Effigies of the Geminus, that I may adjure them, their Powers to aid me -
that I may go down upon the Great Path of Descent,
by the Serpent's Path of Root and of Cavern,
by the Serpent's Path of Burning Thread,
by the Cord spun of Shadow, knotted with Stars.
For thus may I find Thee within the Darkness-hid-in-Light.

Likewise may I rise upon the Great Path of Ascent, by the Tines of the One Tree that link Point with Point and Sun with Sun,
by the Serpent's Path of Burning Thread,
by the Cord spun of Light, knotted with Stars.
For thus may I find Thee within the Light-hid-in-Darkness.

I go forth: I walk upon the Points of the One Sigil.
I walk on Winds that traverse the Spaces of the Great Watcher Within.
I walk upon the Paths of the One Sigil,
I tread the line of the Mirror's edge.
I go forth through the Gate of the Earthly Circle's Heart and Hearth.

Hear me! Ye that stand at the Place of Cross'd Roads,
Hear met By the Words of the Great Magical Power,
Be ye transvoked in all Forms of I.

THE FORMULAE OF THE TWENTY-SECOND HOLY LETTER



I: Alogos vel Zot,
To Gramma Aios Eikostos Deuteros,
be here called forth and revealed!
Thou Corpus of Genii presiding over the Powers
of Rarefaction and Reification,
over Spiritualisation and Corporealisation,
Thou art He and Thou art She, the Daimon - Sothes - Ralahq.

Upon Thy Right Hand is scribed the Upright Form of the Letter and on Thy Left Hand is the Reverse: all that lies between is Thine, vouchsafed in custodianship by the Zod and the Aa.
By Thy Dextrality of Hand and Eye the Invisible is made Visible, the Spirit is made Flesh, and the Arcana of All are made Incarnate.
By Thy Sinistrality of Hand and Eye the Manifest Embodiments of the Arcana are sublimated into the Aires of I Discarnate.

As betwixt the Hands of the Arcanum, so between the Primeval Waters and the Land, between the Stellar Menstruum and the Mounting-Points of Manifestation, there is a Dual-Perpetuity in the Continum of Ekstasis - a flux of Form and Formation, a Cycle of Life and of Death, of Being, Becoming and of Ceasing-to-Be.

Verily, by this Mystery and its Transvocation, by its duality and its union, there is revealed the Eternal Simultaneity of the Geminal Polarities interacting between the Abstract-Lineal and the Corporeal Graphs of the One Sigil.
Thus is set the Bridge between the Palaces of the Gods and the Temples of the Earth, between the Aethyrs and the Blood, yea, even between the Manifold Void of Our Elder Gods and the Carnality of the Existant.

By the Rais 'd and Outstretched Dextral Hand of Our Daimon, let the Twenty-second Letter of the Sacred Alphabet be known; let its Formulae of Manifestation be hereby revealed. Hearken well unto these Words of Mystery!

Behold! The Immateriality of I is imminent unto all Doors of the Flesh, for the Summoned dwelleth between the Four Ways; the Quintessence doth occupy the Image moulded by Will, and the Spirit hath attained Form perceptible through the Window of the Pentagrammaton.
Thus is the Arcanum attained:

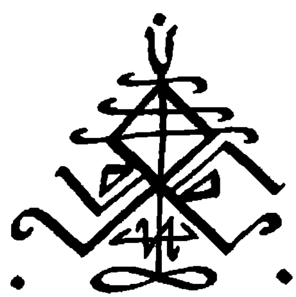
By the Twenty-eight Nectars of the Moon's Bloodied Flower, cross-signed upon the Twelve Gates of the Sun;
By the Seed of the Sun cross-signed upon the Thirteen Gates of the Moon; by their Blood and Seed conjoined, mark'd in the manner of the Blessed Sign upon the Gates of the Corporeal Graph of the One Sigil, and as the Holiest of Sacraments partaken of by the Sabbat's King and Queen, yea, by all that are One in the Ring of Sacred Carnality;
By the Blood of the Sacrificial Offering, cross-signed upon the Fetishes and Instruments of the Arte and pour'd forth in libation upon the Signs of Calling;
By the Essence of the Sacrificial Offerings that giveth Pleasure and Sustenance unto Gods;
By the Substance of the Sacrificial Offering that giveth Pleasure and Sustenance unto Man;
By the Forming of Images - be they of Clay, Wax or Wood, or of any Pure Substance of the Artist's choosing, or in the Astral Fluid form'd - exterior or interior of the Sorcerer's Body of Light;
By all Worthy Images fashioned in the likeness of the Adored and the Worshipped, having resonance with that Idol or Entity - a magical link by which the Summoner and the Summoned hath Affinity, Identity and Alignment;
By Possession - by the Alignment of Star with Star, which by virtue of the Angle of Perception seemeth to be but a Single Light in the Syzygy of Point-Space-Point; and by the Conjunction of Shadow with Shadow, Space with Space, which by virtue of Alignment seemeth to be but a Single Abyss of the Darkness - as with Point and Space, so with the Syzygy of Heart with Heart, Soul with Soul.

By all such Methods of the Arte linked through the Apotheoses of Sensation, and by the Whole Being made subject unto the Totality of Self-Enchantment, the Spirit is made Flesh and the Abstraction of I made incarnate.

So Mote It Be!



The Last Conjuration




AΩ

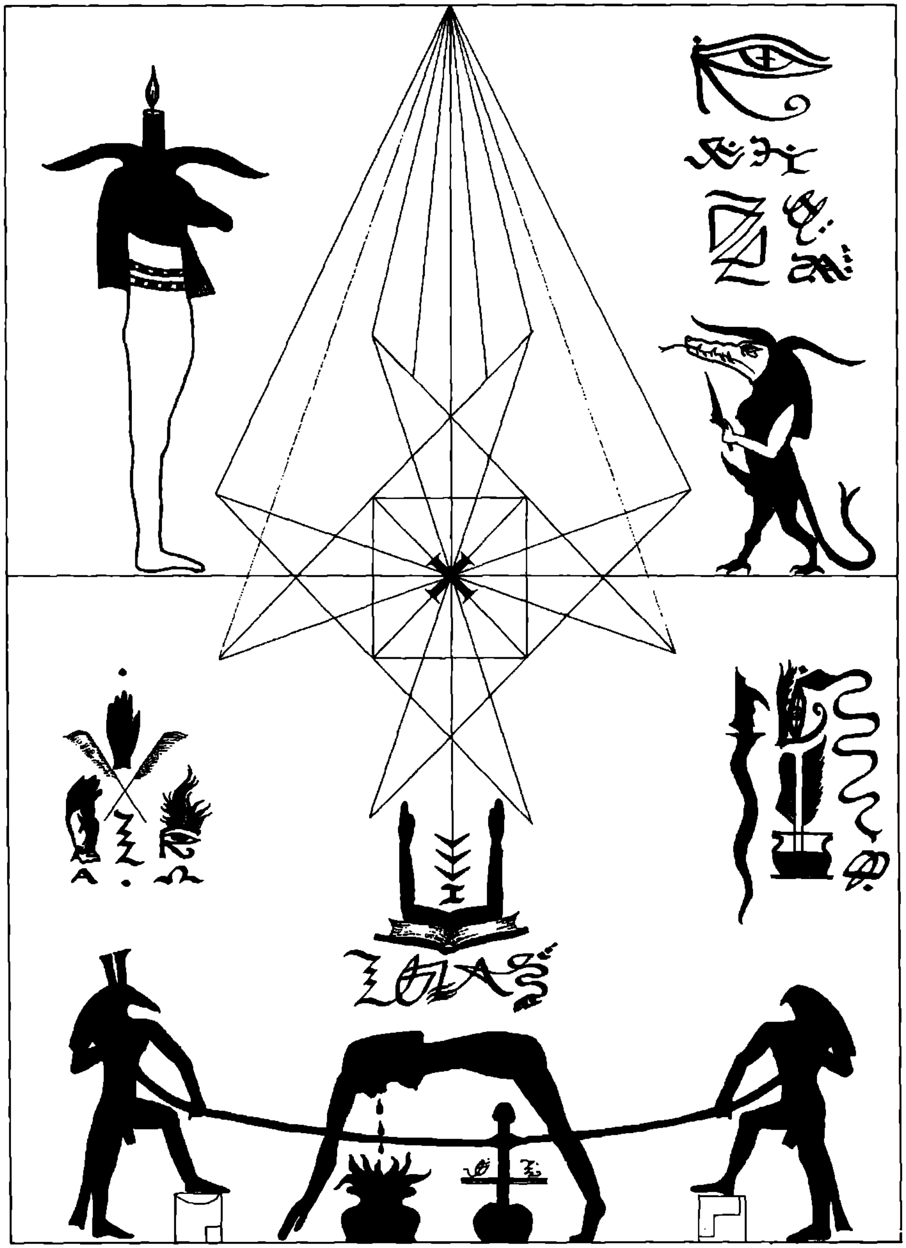
Preliminaries

Let the Perfected Magister proceed unto this Mystery of the Adytum having turned the Wheel of the Sabbat full circle. Let him recite and perform the Arcana concealed within these Formulaic Spells, ever being diligent unto the correct formulation of the Acts and Mysteries that are veiled under the symbols of the Star, Sphinx and Ourobouros, also being most diligent to build upon all levels the True Temple, Altar, and Circle of the Sabbatic Cult. Let this be accomplished through the Arcane Formulation of the Point, the Line, the Twins, the Ascending and the Descending Triangle, the Double Pyramid, the Cross, the Square, the Right and the Averse Pentalpha, the Vessels, Gestures, Postures, Sigils and Words of Power - the Whole being bound unto the One Sigil. As it is written, so let it be spoken; as it is said, so will it be...

Hekas Hekas Este Bebeloi.
Zazas Zazas Nasatanada Zazas.
Proto Eos Mii.
Nama Weica Astar, Natna Heku Ashemu Sek.
Xenar, Xenar, Xenar, Xenar.
Abra-Khu-Zraa. Zsin-Niaq-Sa.
Aios-Zo-I-aS.

Hekas Hekas Este Bebeloi.
Evoi Sabbai.
Akherra Goiti. Akherra Beiti.
AI Zabbat-I
Ai Ieghea, Albata, Ononshu,
Ia Apethiui-Iuithepa.
AI Zabbat-I
Hekas Hekas Este Bebeloi.

Alogos Achronos Azothos
-I-
Sothoza Sonorcha Sogola.

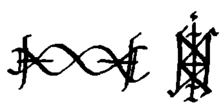


THE FIRST ADDRESS UNTO THE SERVITORS

Hearken! O' *Sethos,*
Grand Servitor of the Aethyric I,
Sovereign Daimon of the Grimoire Azoetia!
O' *Famulus Rex, Thou Entity and Corpus of all Genii and Servitors of Witchblood, I name Thee and by Thy Name I do charge Thee to diligently attend and to perform such deeds as are needful unto the Great Work.*

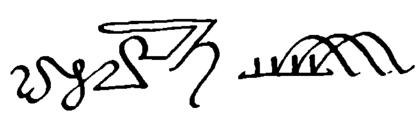
By the Name, whereby Thou wast created and called forth unto the Service of the Blessed and the Wise, I charge Thee to bring forth with Thee all Legions of Watchers, Powers, Authorities, Daimonae, Incubi, Succubi, Satyri, Elementals and all manner of diverse Spirits and Entities. And by the Sacred Covenant of Our Arte's Origination to bind all such Beings unto this Sacred Mystery.

Such is the Name, such is the Word: QHALAR-I-RALAHQ.
By the Word and the Sigils of the Word,
So Mote It Be!



Hearken! O' Sethos,
Grand Servitor of the Autochthonic I,
Sovereign Daimon of the Grimoire Azoetia,
Thou Minister of the Opposer and of the Great Watcher Within.
Thou Entity and Corpus of the Negatively Existent Genii of the Cipher and the Aats of Power, for I do name Thee, and by Thy Name I do charge Thee to diligently attend and to perform such deeds as are needful unto the Great Work.
By the Name, whereby Thou wast created and called forth unto the Service of the Blessed and the Wise, I charge Thee to bring forth with Thee all Legions of the Forgotten and the Unnamed Powers, all Gods and Daimonae of the Elder Worship restrained by Oath, all Creatures and Entities of the Abysses between and beyond the Existent Spheres, and all such Spirits as are veiled in beyond Mortal Knowing.
And by the Sacred Covenant of Our Arte's Origination to bind all such beings unto this Sacred Mystery.

Such is the Name, such is the Word: PHALLATHAVU-A-UVATHALLAPH.
By the Word and the Sigils of the Word,
So Mote It Be!



The Oath and the Second Address

Strike Thou the Lapis Bell of Heaven's Arch!
Strike Thou the Death-knell for my Birth in every World!

Make haste, O' Ye Servitors of mine Blest Ancestry, to speak forth the Decree of my Word and Presence before the Gods of Our Elder Worship, even before the Face of He who is Our Master of Cultus and Blood-Covenant; yea, speak forth mine Utterance, even before the Face of She who is Our Queen of Witchdom, Our Lady who is all Mystery.

For I am He Incarnate, I am She Incarnate,
the Lost Word made Flesh:
ALOGOS - the Sphinx unto All that Is and Is Not.

Hearken therefore, O' Ye Servitors!
By my Flesh, Soul, Shade, Double, Psyche and Spirit, I charge Thee, to declare this Living Oath in Words writ in the Flames of Our Secret Fire, to declare this Living Oath before the Infinite Body of mine own Self-Pantheon, even before the very Face of I.

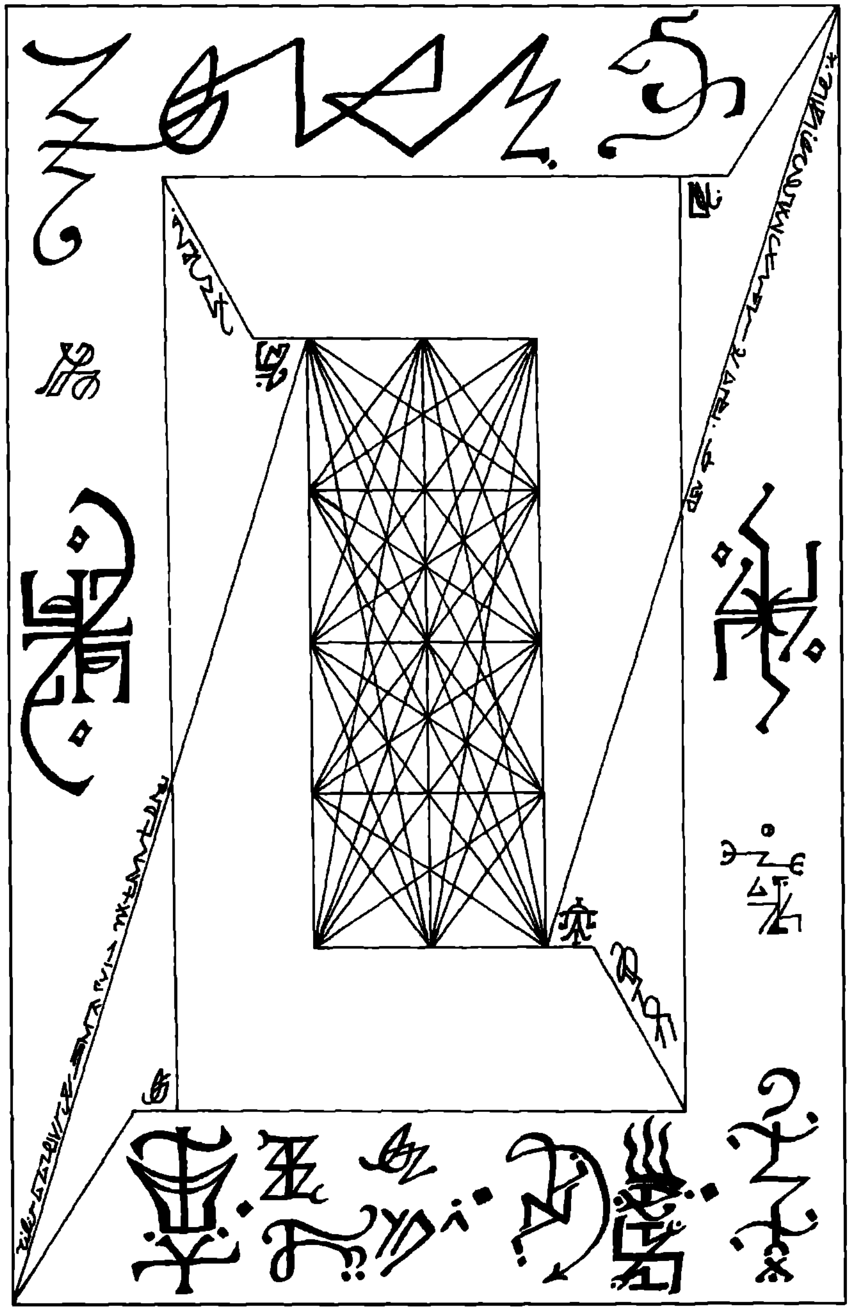
By the Words of Calling I so command Thee:-

IOD IAT IOT
BALUFAHR BALATOHR.

APHREN-I-MOUN-I-XO-XO-XO
ZA-I-ADEN
TIDHIANNOS ORO ZODA HAIADA

AAITH, BHVE, GHERYN, DIEW, HER, WEIK, ZSA-YM, GNO, TEU, IUG-KA, KHVA, HLA-UL, MEIR-KRUS, NEK-AA, SIAH, PEU-REITH-AA, XOH-IR, TZA-XO, QER, RTHA, SER, ZOT-ZOTA.

So Mote It Be!



THE FIRST CALL AND SUMMONING

Thee I transvoke, Thee I summon,
O' *Unbegotten All-Begetter!*
Thou who art the Pivot of all Existence and Non-Existence.
I call Thee forth from the Labyrinth of the Permutations, Nuances and Affinities of every Possibility. I call Thee forth, O' Serpent, from that Maze of Alignments wherein Thy Name is pronounced.

Thee I invoke, Thee I evoke, Thee I summon
From beyond the Circumference and the Centre of the Circle.
Thee I transvoke from beyond all Internity and Externality.

By the Arcana Numerical and Alphabetical:-
By the Signs Sigillick and Geometrical,
By the Double Elevenfold Word of the Elder Script of Wisdom,
By the Eleven Glyphs of the Sovereign Aatic Intelligences,
By the Four Hundred and Eighty-Four Names of the Twenty-Two Genii of the Cipher,
By the Adoration of the Pluralistic Unity of the Corpus of all Gods and Spirits having government over the Sacred Letters,
By the Sacred Orison and Divine Aesthesis, whereby the Lost Word of the Spirit is made manifest within the Adytum of the Flesh,
by all such means and mysteries I summon Thee!

Thee I invoke, Thee I evoke, Thee I summon
By all of the Names of the Elder Gods who stand before Thee.
Thee I conjure by all of the Powers of the Quintessence Azoth.

By the Names of the Great Watcher Within,
the Lord of the Spaces and the Interstices of the Azoth:
SOThOZA-AZOThOS.

By the Names of the Aeon of Aeons,
who encompasseth the Hour and the Instant of this Rite:
SONORChA-AChRONOS.

By the Names of I -
the Word-that-is-Silence, the Word-that-is-Not:
SOLOGA-ALOGOS.

By the Name of the Opposer -
who goeth forth Backwards Between:
IUIThEPA.

By the Names of the Powers of Life and Death:
ZOA-AZOA.

By the Names of Our Goddess - who is called Mystery,
Our Lady of Elphame:
IEGHEA - the Maiden, the Silent Virgin,
Our Lady of the White Moon.
ALBATA - the Whore, the All-Mother,
Our Lady of the Red Moon.
ONONSHU - the Hag, the All-Wise Queen of the Sabbat,
Our Lady of the Black Moon.

By the Names of the Powers residing within the Sinistrality of the Great Double House:
KHEPESH MESEKHTI.

By the Names of the Powers residing within the Dextrality of the Great Double House:
SAH.

By the Name of the Powers residing within and beyond the Gate of the One Star:
SEPT.

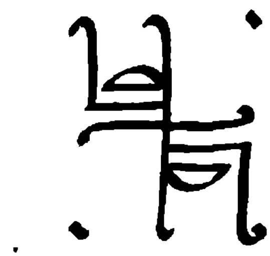
By the Name of Our God - the Man in Black, the Devil of the High Sabbat: APEThIUI, whom I here call upon to bring forth the Powers of the Sigil of the Void Aat, and to empower the Sigil called 'The Key', here traced by mine Earthly Hand and Eye at the Circle's Heart.

Behold, O' Serpent! The Key of these Mysteries traced in Thine own Blood, Seed and Fire of Spirit.

Behold, O' Serpent! The Key encircled by the Sovereign Sigils of the Aats.

Behold, O' Serpent!
The Key at the Circle's Centre,
traced upon the Earthly Gate of the One Point omnipresently reified by Our Secret Arte.

Hele and Hail and Glory unto Thee,
who art the Very Becoming of I within the Arcanum.



THE SECOND CALL AND SUMMONING

Come Thou, not as by Man imagined or as constrained by Faith, nor appear Thou in the Likeness such as indulgeth the weaknesses of Mortal Sense - but in Thine own True Appearance be manifest.

O' *Thou Unbegotten of I!*
O' Thou Spirit Unnamed in any Tongue of Man or of Gods,
Thou who art the Otherness of all Nature,
be now revealed in Corporeality.
Thou that are Hidden, in mine own Body find Hypostasis.

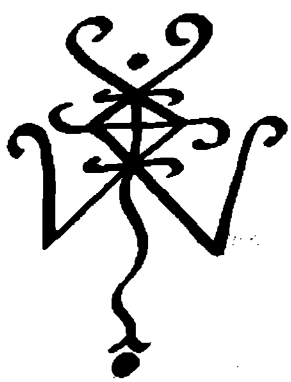
Behold the Sigil of this, the Last Conjuration.
Behold the Sigil called 'The Lock', whereby I charge Thee to make clear the Way of mine Apostasy unto the Circle of all Possibility.
Hearken unto my Spell.
Hearken, Thou who art the Very Becoming of I within the Arcanum.
Hearken unto the Living Truth of mine Hidden Desire.

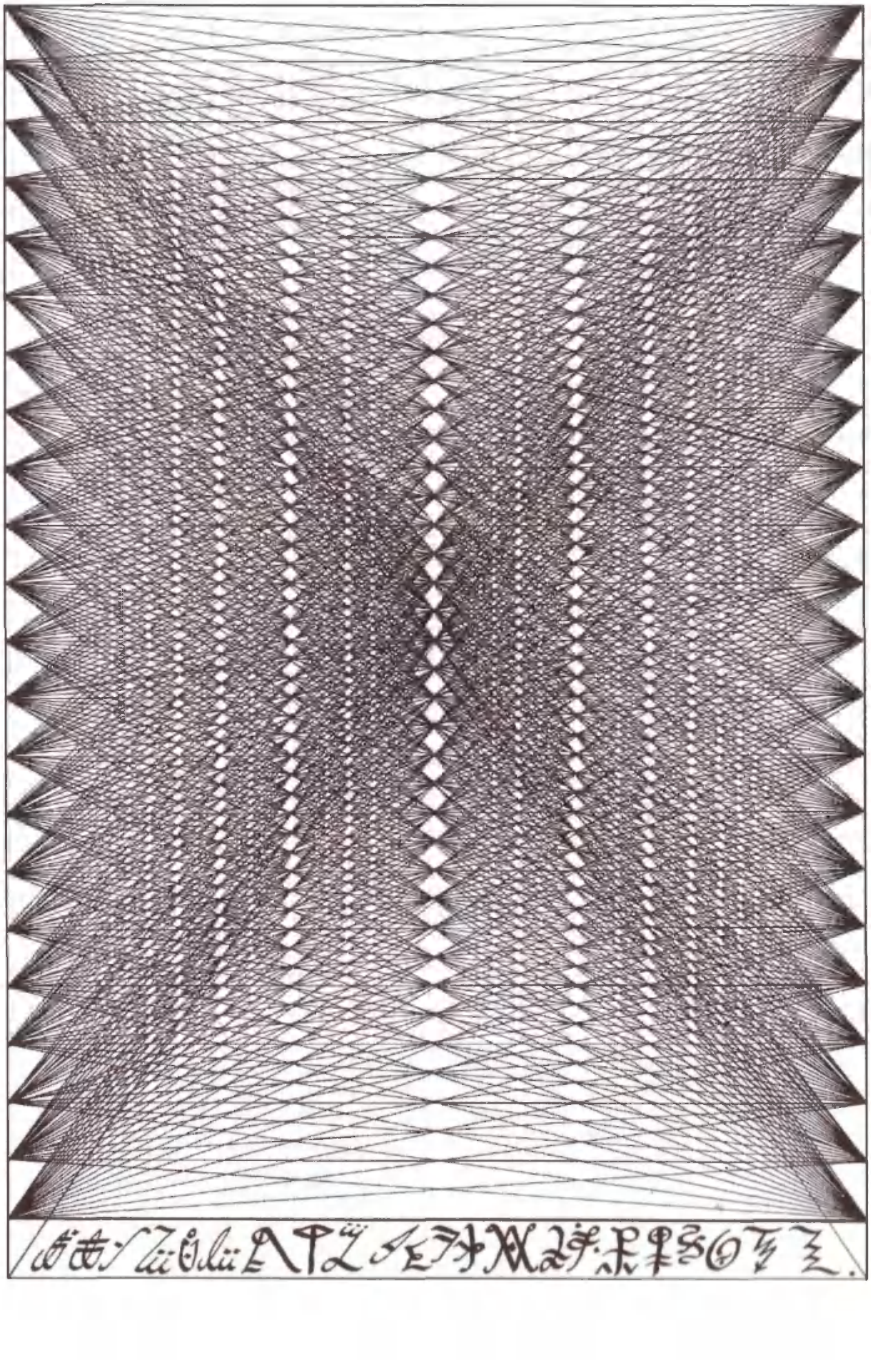
THE SEAL OF GREAT UNBINDING

Not is mine Name written upon the Pylons of the Alphabet,
neither am I numbered amongst the Infinities.

By the Sigils of the Lock and the Key conjoined at the heart of the
High Sabbat of the Ages, I obtain release from Circumstance.

I go forth in Silence and in Mystery!
For I am the Sole Arcanum.
FIAT HEKA





HERE ENDETH THE GRIMOIRE AZOETIA

MISTAKE NOT THIS BOOK
FOR THE WORDS UPON ITS PAGES

GLOSSARY

Aat: An Aethyric Cell/House of Power.

Abra-Khu-Zraa: Solar Creative/Ex-creative Formula of Magick.

Abune: above and beyond.

Achronos: The Magical Power transcending and yet coterminous with all Time.

Ad'hame: The Arthame or Witches' Knife, also called 'The Blood-Letter', Athame, or Arthana.

Adytum: The Holy of Holies, the Innermost Shrine; also Abaton, inner shrine for dreaming.

Aesthesis: Perception/Aesthetics.

Aethyric I: The Sum Entity of Existent Awarenesses.

Albata: Magical Name of the Mother/Full Moon Aspect of the Goddess (16th Letter).

Alogos: The Logos of Silence, the Word of the Aeon of Aeons. (Also the Magical Name of the Author.)

Apethiui: Magical Name of the Black Man of the Sabbat, as specifically invoked /evoked as the Sovereign Intelligence of the Void Aat.

Autochthonic I: The Sum Entity of Negativity-Existent Awarenesses.

AZ: Formula of the Magical Quintessence, also ZODA.

Azoetia: Formulaic Logos of the Grand Unwritten Grimoire/Grammar of all Magick.

Azoa: Death/God.

Azoth: The Magical Quintessence.

Azothos: The Magical Power unifying the Twin Forces of Life and Death in the Present Body of the Magician/the Sum Entity of the Whole.

Ba: The Psyche or the psychic force of a specific genius/spirit.

Black Man of the Sabbat: The masculine anthropomorphic archetype of the Sabbatic Arcana; the Lord of the Crossroads.

Chuaylil: Daemon of the Witches' Knife; the Intelligence presiding over all acts of Sacrifice. (Also called 'Aqahsi'.)

Curren: A name of the Elder or Nameless Faith; also a collective name for Cunning-folk within the specific traditions located in and derived from the British East Anglian counties, specifically Essex.

Cryptogrammatrix: A term denoting the Innermost and Secret Form of the Sacred Alphabet.

Daimon: An Intelligence/Genius.

Dhu'l-qarnen: The Two-Horned One - a title of the Black Man of the Sabbat.

Entity: A Form or State of Being.

Famulus: The Familiar or Attendant Spirit of the Magician.

Fetch: The theriomorphic shade or double of the Magician.

Geminus: Twins or Polarities. For example, the Great Double House, the Twin Letters of each Aat, the Goddess and God, the Male and Female, etc.

Hele: Keep secret and guard. (Derived from 'Hell', the Secret Place or Underworld of the Magicians.)

Hypnagogia: The State of Awareness between Waking, Sleeping and Dreaming. It is the Crossroads of the Psyche, where the Continuity of Awareness is attained.

Ieghea: The Magical Name of the Virgin/New Moon Aspect of the Goddess (14th Letter).

Ka: The Body of Light; the Genius of the Individual.

Khepesh: The Left-hand Palace of the Great Double House. The Seven Stars of Ursa Major.

Lillitu: Spirits or Daimonae of Sexuality. Incubi and Succubi.

Manes: The Body of Shadow. The Shades of the Dead.

Mumia: Physical substance acting as a medium of spiritual/psycho-sexual power; for example, blood and sexual secretions.

Octriga: literally a chariot pulled by eight horses, here signifying a covine of eight initiates.

Oneiric: Of Dreaming.

Oneiro-psychopompos: the Initiatic Guide in Dreaming.

Ononshu: Magical Name of the Crone/Waning Moon Aspect of the Goddess (19th Letter).

Praedormitium: Half-Sleep; the State of Awareness most conducive to the practice of Dream Control.

Perichoresis: Symbiosis and Interaction of Powers/States of Entity.

Protennoia: First Thought: the emanation of Gnosis as self-recognition, hence Wisdom, Understanding or Perfect Mind.

Quadriga: literally a chariot pulled by four horses, here signifying a covine of four adepts.

Reposoire: an altar, shrine or object imbued with magical numen; also repository, an abode of secrets; the Dwelling-place of Spirit or Power, a Fetish.

Sabazius: Ancient Phrygian God. Used herein as a magical name of the Sabbatic God.

Sah: The Right-hand Palace of the Great Double House. The Stars of Orion.

Sethos: The Daimon of the Grimoire Azoetia; a noetic emanation of the Magical Quintessence; a mediator between Abel, Cain and Seth, that is, between, the Sacrificed Man of Clay (the Uninitiate Self), the Transformative Man of Fire (the Initiating and Becoming Self), and the Self-Transformed Man of Light (the Initiatic Self-existant One).

Somniscience: All-knowing via Dreaming.

Sothoza: The Negatively-Existent Entity of Azothos, the Great Watcher Within.

Synentasy: Convergent and simultaneous Paths of ecstatic devotion.

Thanatos: Death.

Xenar: Formulaic Logos and Magical Name of the Pentalpha.

Xoanon: An Effigy fallen from the Sky.

Zoa: Life.

Zsin-niaq-sa: The Lunar In-creative Formula of Magick.

